The Womens
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UNITED MISSION STUDY

Subject—"An African Trail"

CHAPTER TWO

The Bulu

BY MRS. J. P. WHITE, ALBIA, IOWA.

WE ARE now to study the man who lives in our African neighborhood. We have been accustomed to think of all Africans as one type of black people. We find, however, that the people occupying the southern half of Africa from the 7th degree north of the equator are different from the negro of the Sudan. These belong to the Bantu race. They are migratory and for many generations they have been moving south and west through the forests and grass countries.

The Bantu Speech

These wandering people have left no monuments or hieroglyphics along the paths. "The Bantu is betrayed," Miss Mackenzie says, "entirely by his speech. He has no history except as traced and exhibited in his speech; he has no physical distinction or type—only a typical language, and no cohesion except the cohesion of language." They have carried some idioms and roots with them and the white man with his magic has traced their wanderings. The Bulus are a tribe of the Bantu race and are recognized as other tribes are, by certain language constructions. A curious thing it is that this language key is not a written language nor a system of hieroglyphics but a spoken word. Certain words are found to be the same or almost the same among all the Bantu tribes.

There are many peculiarities of construction. Rev. Henry Richards, who was a pioneer in his field on the Congo found many difficulties in getting hold of the language. At that time there were no dictionaries or grammars and he had to begin by using signs. Little by little he acquired a *note book full* of words but still he could not use them. "For instance," he says, "I began with the nouns and wanted to get the plurals. Of course I expected to see the change at the end of the word but never could hear any. I would hear 'dinkondo' (plantain) but I wanted to say plantains. At last I heard a man say 'monkondo' and I said that is the plural, 'di'; singular; 'ma,' plural. Then I heard 'nsusu' (fowl) and I thought the plural would be mansusu'; they would laugh and say 'Not so, but zinsusu.' So I went on and found there were sixteen classes of nouns. The noun is the governing word in the sentence. This is what is called the alliterative concord * * * There are seventeen different classes of verbs. There are very many tenses, besides the ordinary tenses, present, past and future which have specific forms."

Donald Fraser, who writes of the Ngoni in Central Africa, says that in their neighborhood the prefix for the plural is usually *ba*. He gives this interesting example of word formation. The root word is Ngoni. A single individual is Mu-Ngoni, the plural is Ba-Ngoni. The language is Chi-Ngoni and the land is Bu-Ngoni." When missionaries are using the different forms of words in English they generally use the root word, Ngoni. Richards says, "This language is not, as some suppose, a mere jargon, but is a beautiful language, very euphonious and flowing, with numerous inflections, and very expressive."

Dan Crawford, grows very enthusiastic over the languages of the tribes of Central Africa. He himself is a linguist. He is a profound intense almost inspired student of languages. He went to Africa with a basis of thirteen languages and upon this foundation he has built his knowledge of African tongues. The blacks highly developed, beautiful language convinces him of their high mental state.

The Scriptures have been translated into many of the Bantu tongues. And those who do the work say it is easy to translate the Bible into these beautiful musical flexible languages. It is easy to preach in them also. The Bulus think theirs the "real talk" and Miss Mackenzie says "Those who have seen the Word of God re-dress itself in the Bulu, or, I am thinking, in any dialect of the Bantu have agreed that it is indeed 'real talk'."

The Worst About the Bulu

Three racial ideas hold the Bulu in bondage. "He has everywhere been dominated by the lust of gain, the lust of women, and the yoke of fetish. All through this study we shall see how the "religious adventures of the Bantu have to do with the impact of the 'things of goods,' the 'things of women' and the 'things of fetish'." Here we recognize the bondage that holds unregenerate men everywhere —the "world, the flesh and the devil."

The Bulu is first of all a master. He either is or he purposes to be. His whole aim and ambition in life is to be a master in his own circle. He rises just in proportion to the wisdom and power he has in "the things of gain, the things of fetish, and the things of women."

The Bulu town is built to suit the master. In the Kamerun country the huts are built in two parallel rows and at the end of the street is the palaver house where the men eat and where they bargain for ivory or for women. "Big towns and little towns, villages of ten houses and great settlements of two hundred, the huts of the Bulu are so disposed; the little bark huts eight by twenty or ten by thirty, thatched with leaves, are built in rows with the commons between; and at the entrance of the town the palaver house rises higher, longer, wider, but built of bark like the little huts, thatched with leaves. Be sure that the masters sit in the cool shade of the palaver houses, with their eyes upon their own. It is for this that the palaver house is so placed in the village."

In some other parts of Africa farther east and north the huts are circular and the village is built in a circle. Dan Crawford comments on this kind of an African village. He says: "That old as Adam circular hut is the seed plot of all his thinking black ideas for when natives gather in a meeting they crowd in a circle then in true sarcastic sequence they talk in a circle." And of the conditions in these huts he says: "A hundred tiny huts packed together means that a smothered incipient cough beginning away in the corner in a short time makes its way round the beehive town.'" In the same way sleeping sickness and small-pox "sweep through the land like the annual grassfires" * * * "This crooked sanitation breds a crooked set of morals. * * There is no secret in a grass town. The hundred huts are only a whispering gallery and what is told in Bantu ears is proclaimed on Bantu housetops. Mere bairns are corrupt and tainted in their cradles. Life has no more secrets for them."

The Bulu is cruel. Miss Mackenzie says: "The Bantu men are cruel because they are masters." It is a bit difficult to decide upon his greatest cruelty. The poison ordeal is responsible for the death of hundreds of innocent people every year. Almost any event may lead to the witch palaver. Chiefs use this method of detecting a crime. The people are called together. The old witch doctor is sent for. The people form in a circle and in the center the witch doctor begins a fantastic dance. He leaps and gesticulates until he is in a perfect frenzy. The women keep clapping their hands in time with his movements. Finally the old doctor fixes his eye on some luckless fellow and with a scream declares he is guilty of the crime, whatever it may be. The accused man must now drink a decoction of poisonous herbs. If he recovers he is deemed inocent, if he dies he is guilty.

HOME FROM THE HUNT

Courtesy United Foreign Mission Study

Twin murder is one of the most hideous cruelties of the Bantu. The custom has a religious significance. They believe that according to nature births should be single. When there are twins one must be the child of an evil spirit. As no one knows which one is the evil spirit both must be destroyed. In the biography of Mary Slessor of Calabar, numerous instances are given. The treatment of the mother of twins is cruel in the extreme. When Mary Slessor would hear of the birth of twins she would hasten to the hut and rescue them if possible. One night she was called to go out into the bush to such a hut. A rain was coming on and it was with some hestitation that she set forth. She had twelve children—nearly all rescued twins, to leave. But the path of duty seemed clear and she went. The mother of the twins was delirious, one twin was dead. After burying the little body they prepared to return. She gave orders to the carriers to make a stretcher. They almost refused to come near. Only her strength of character compelled them to do her bidding. The trip home through the darkness was full of peril. The next day the second baby died. Mary worked hard to save the mother's life, but it was hopeless from the first. In the last conscious hours the poor little mother would cry piteously to her husband not to reproach her, "It is not my fault," she said, "I did not mean to insult you."

There is a method of sending message to the dead which is used among some of the Bantu people. The message is given to a dying person or if there is none available a slave is given the message and then struck dead before he has time to forget it.

A few weeks ago one of our Sudan missionaries told of the horrid custom of the Shullas. The old king was about to die. In spite of the watchfulness of government officials the king was not allowed to die a natural death, but was choked. Their explanation was that if they had not done this the whole tribe would have died.

Nothing could be more cruel than the custom of burying alive. Dan Crawford tells much of this horrible custom. Some years ago the chiefs in his neighborhood looked forward to a "red sunset." The position of the man determined the number of sacrifices offered. Wives and slaves were placed in the graves alive with the body of the dead man and buried.

Cannibalism is perhaps the lowest sin of the African. One cannot read of the pioneer work in Central Africa without finding many traces of this hideous custom. Dan Crawford gives several cases of which he has known. It is hard to understand how men could engage in such a revolting feast. In some instances the reason given is simply "meat hunger." Most writers however give as the reason, the desire to gain strength and become invulnerable in time of war. "An enemy is eaten under the idea that "the prowess of the foe would thus pass into their own bodies."

BULU WOMEN CARRYING FIRE WOOD, ELAT.

Courtesy United Foreign Mission Study.

Miss MacKenzie says that "there has been a marked increase in cannibalism among the tribes addicted to it, since the beginning of the war."

This is one of the things of which the African is ashamed. "It is a hidden and vanishing shame. It is a thing quick to disappear among those tribes which come under the observation of the white man. Of all the vices of the negro this most hideous vice least resists its doom, and is a thing remembered with shame long before lesser vices, lesser cruelties, lesser obscenities give way."

A CHURCH CONGREGATION

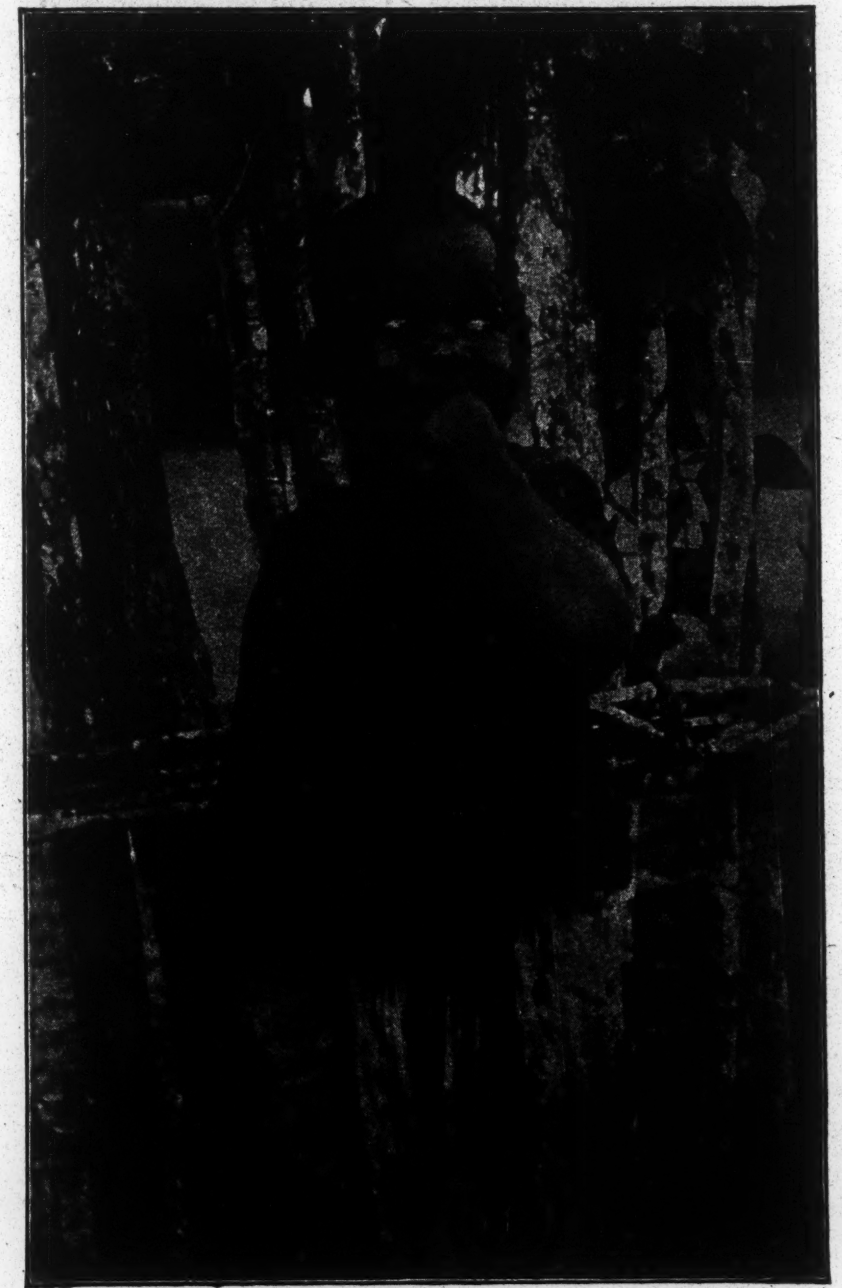
Courtesy United Foreign Mission Study

The Best About the Bulu

In our text-book the "worst about the Bulu" is merely mentioned. The author is attempting "to depict among the Bulu the new things." She leaves out the shadows in the picture, for a purpose. She wishes us to see the Bulu as a man—our brother, the Bulu woman as a sister. She writes with sympathetic interst and understanding. She knows the best about the Bulu people; she loves them and they love her. In another place she said, "I remember when a Bulu said to me 'You, too, belong to our tribe'."

As we think of the Bulu in his hideous sins are we willing to accept the statement of Paul, God "hath made of one blood all nations of men?"

We do not know the Bulu very well. If we did we should agree with those who know him best and find in him many things to admire. The black man seems as far removed from us as can be in appearance, character and customs. It is interesting to note the comments of the various people who have come to know him. We are not surprised to hear the missionaries speaking of the people in endearing terms. Naturally they come to admire them and to love them. But others who have traveled extensively in Africa often speak of the fine looking people. Some one in speaking of the babies says: "The African baby is a beautiful solemn eyed little creature who looks out on this world as if he were undecided whether to stay —about half of them decide not to stay)." Another says: "The African baby is cunning and bright and seldom cries." A missionary in writing of a certain lad said: "He proved to be a very handsome boy of delicate features and intelligent expression and with irresistibly beautiful eyes."



JUST A BIT SHY.

-Missionary Education Movement.

Stewart Edward White, a traveler, in speaking of a certain African said: "About this time a fine figure of a man drifted into camp. He was very smooth-skinned, very dignified and very beautiful * * * he had none of the negro type of countenance. In fact so like was he in face, hair, short square beard and genial dignity to a certain great uncle of mine that it was very hard to remember that he had on only a small strip of cloth that he was cherishing as a great treasure, a piece of soap box he had salvaged from the shore and that his skin was red cholocate. I felt inclined to talk to him as an intellectual equal, especially as he had a fine resonant bass voice that in itself lent his remarks some importance."

Even the untouched heathen Bulu has some fine qualities. The Bulu is dignified, he is courteous, he is hospitable. "Before we knew the white man," said an old man, "we knew the things of friendship." To be sure there is no friendship, no hospitality for the enemy, but an "authorized guest" is welcomed, fed and entertained. A missionary some years ago started out on an itinerary. He went to many new villages where there were no Christians. Of course it was understood that he was a friend. Everywhere he found a hut open and a kettle from which he could eat. Miss Mackenzie says, "Let white men and white women who have lived in Africa witness that there is a host in the hut. Into how many rude shelters thatched with leaves have we been driven by the night or by the storm. There by the fire laid upon the clay floor we have dried ourselves and from the pot upon the fire we have been fed. By acquaintance we know those little conventions of hospitality which are the manner of the tribe—for us the genteel hostess has risen to sweep with a broom of rushes all her hut, and solicitous hosts have tasted for us the food that we must eat. Many little symbols of hospitality we know and most we know this—that we have been welcome."

When the Bulu, the master, is touched by the Spirit of God he becomes humble. "How many men, great in their tribe, rich in the sleek bodies of women, wise in the dark secrets of their race, have stripped themselves of the things of the world, and an exceedingly precious weight of glory—have bent their necks to the yoke of the ten commandments and by the Spirit called Jesus Lord." Then the author tells of three men who were brothers of a great headman, who pass the broken bread at the communion. "The mark of His yoke was upon each of these young men as upon how many others of their race, who became for His sake, poor, and have laid aside their beautiful and terrible arrogance for the garments of humility. * * * These poor bodies laced in tattoo, these poor black hands that number the things of the world on their ten fingers—these bring a kingly oil in the broken boxes of their abnegation."

Here for example is old Nkolenden who says: "I was once the owner of many women, a glorious person now a servant of God." In his fantastic garments, a loincloth, a brass-buttoned coat, he goes out to beat the call drum for the church worship. It is a very humble service for him, attracting the attention of the gaping crowd. Now Nkolenden was a headman in a very small district and of really small importance but he did not so regard it. He thought of himself as a great ruler. "Our little neighborhood is all their world and the heart of a headman is a headman's heart. Nkolenden saw himself a king, and his menial act was between him and God a symbol and surrender."

We hear of a man of a high family in China, a man of education and of great wealth, leaving his home and position and being baptized in a church whose members were nearly all of the coolie class. We say—what a renunciation! We hear of Sir Harnum Singh in India giving up a throne and wealth and family for Christ and we say—what a sacrifice! Then we look at old Nkolenden at his rags and fetishes and wives and his petty office which he gave up when he became a Christian and we say—that was surely a small sacrifice which he made. But as far as his attitude toward God was concerned he gave up as much the noblemen for he gave up all to follow Christ.

The Bulu Woman

The Bulu woman is a slave. The proverb of the people "A girl is goods" indicates the status of the Bulu woman. In some non-Christian lands baby girls are very unwelcome.

Not so in Bulu land; the baby girl is welcomed because she is goods. She has a commercial value and the speculation and bartering begins sometimes before her birth. Here is the experience of a young man who married before he had paid the full dowry. His father-in-law had agreed to the marriage but he kept after him continually, demanding the rest of the cattle due him. The only hope of the young man lay in the birth of a daughter. For weeks he figured. At a conservative estimate he thought when she would be marriageable she would be worth twelve head of cattle. He saw himself out of debt with several cattle left for himself. When the birth of a son was announced to him and his father-in-law the keenest disappointment was expressed.

Bargains are made for a little girl at a very early age and she soon knows who is paying goods on her. If he is displeasing to her she vents her spite in bitter venomous speech but she is helpless because she is a slave. The day of her wedding comes. It is a day of feasting and laughter for the crowd. When evening comes and the people from her husband's town prepare to leave she weeps. The mother heart is sad and sore for she can see the experiences that lie in her child's pathway. Oh the tragedy of little weeping child wives in lands where Christ is not known!

A BULU WOMAN
Courtesy Central Committee on the United Study of Foreign Missions.

Even if this little girl should be detained at home for some years she does not grow up in innocence. She does not possess her own body. Her father or her elder brother may hire her out "and make profit of her person," or she may be given "as a token of hospitality to an honored guest."

She does not own her children. They belong to the man who owns her—her father, or guardian or her husband.

If it please her owner to separate her from her children she is powerless to hold them. For she is a slave.

There is another slavery that enthralls the Bulu woman, that is "the things of fetish." The life of the Bulu woman is beset with troubles and fears on every side. She casts about for some help, some source of comfort and all that her darkened mind has found is "fetish." To this she has become a slave. She makes charms to keep her beauty, to safeguard her children, to keep away the evil spirits and to hold the love of her husband. Strange as it may seem, women, who are the greatest sufferers from false religions, are the ones who do most to perpetuate and foster hurtful religious customs.

The man, who is master, as well as the woman, who is slave, is in bondage to fear. We cannot understand the mind of the animist. He lives in continual terror. His whole world is peopled with millions of strange beings. Every pathway is haunted. The rocks and rivers and forests are full of evil spirits. "There are housed spirits and nomad spirits; spirits that are content with their lodging in a fallen tree, in a rock, easy to be propitiated with little offerings of seeds; and there are spirits of an untiring malevolence; wanderers going to and fro seeking whom they may devour in subtle spirit fashion, open to suggestions from evil men, servants of your enemy, fathers to inhuman cruelties implanted in the human mind, princes in the realms of fear."

The Bulus Liberation

To minds tortured with such beliefs there is but one pathway to peace. Christ offers to liberate them from their bondage. What surprise comes into the mind of the Bulu woman when she hears there is release for her. She never knew she had any right to her own person; she did not know God created man and woman equal; she who has considered herself as "stupid as a hen" did not know that she might acquire the "wisdom of men." One day a messenger comes and tells her these things—tells her "If the Son shall make you free ye shall be free indeed." When she comprehends and accepts this truth her whole life is changed and she becomes in Christ a new creature. To the Bulu man whose life is bound up with the "things of goods" the "things of women" and the "things of fetish" Christ offers the same liberation.

Hundreds and thousands of these Bulu people are accepting life at the hands of Him who said, "I am come that they might have life and have it more abundantly." Other thousands and millions even have not yet heard that there is liberation, that there is life for them and they are still in the depths of heathen darkness. Christ alone is their only hope.

"I know of a land that is sunk in shame
And hearts that faint and tire,
And I know of a name, a name, a name
Can set the land on fire.
Its sound is a brand, its letters flame;
I know of a name, a name, a name
Will set that land on fire."

Suggested Reading

Mary Slessor of Calabar, Hodder & Stoughton, N. Y.

Among the Wild Ngoni, Revell, Chicago.

Thinking Black, Doran, Chicago.

The Lure of Africa, Missionary Education Movement, N. Y.

Leaflets, Hobeana.

The Umbunda Mother & Baby, Congregational House, Boston.

Women's Bd. Missions.

Junior Study--African Adventures

CHAPTER TWO

MRS. JOHN P. WHITE, ALBIA, IOWA

The story of the White Men and Their Adventures is intensely interesting and may be made very vivid to the children by the use of some of the objects spoken of last month. Assam's story will be more real if the palaver house, the call drum and the little black people are before the children.

AFRICAN BOYS AND GIRLS LIKE THE FRUIT, THE MANGO TREE. THEIR MOTHERS ROAST IT FOR THEM.

Akulu, the chief of the village, hears his boys talking about taking new names of white men who were brave. "What kind of bravery was their bravery?" asked Akulu. "Were they brave hunters or brave fighters?"

"It was not a bravery of hunting or fighting—it was a bravery of walking alone in a strange country among strangers and enemies. They were makers of roads in the forest."

Akulu is interested in this "real talk" and he wants an audience for his son. He goes out and beats the call drum summoning the neighbors from the nearby villages. When they assemble he bids his son, Assam, tell the story of the brave white men.

Among the forest folk of Africa the school boy is much honored because of his great knowledge. Sometimes this makes him vain and proud but more often, let us hope, he is a sensible boy like Assam who is willing to help others.

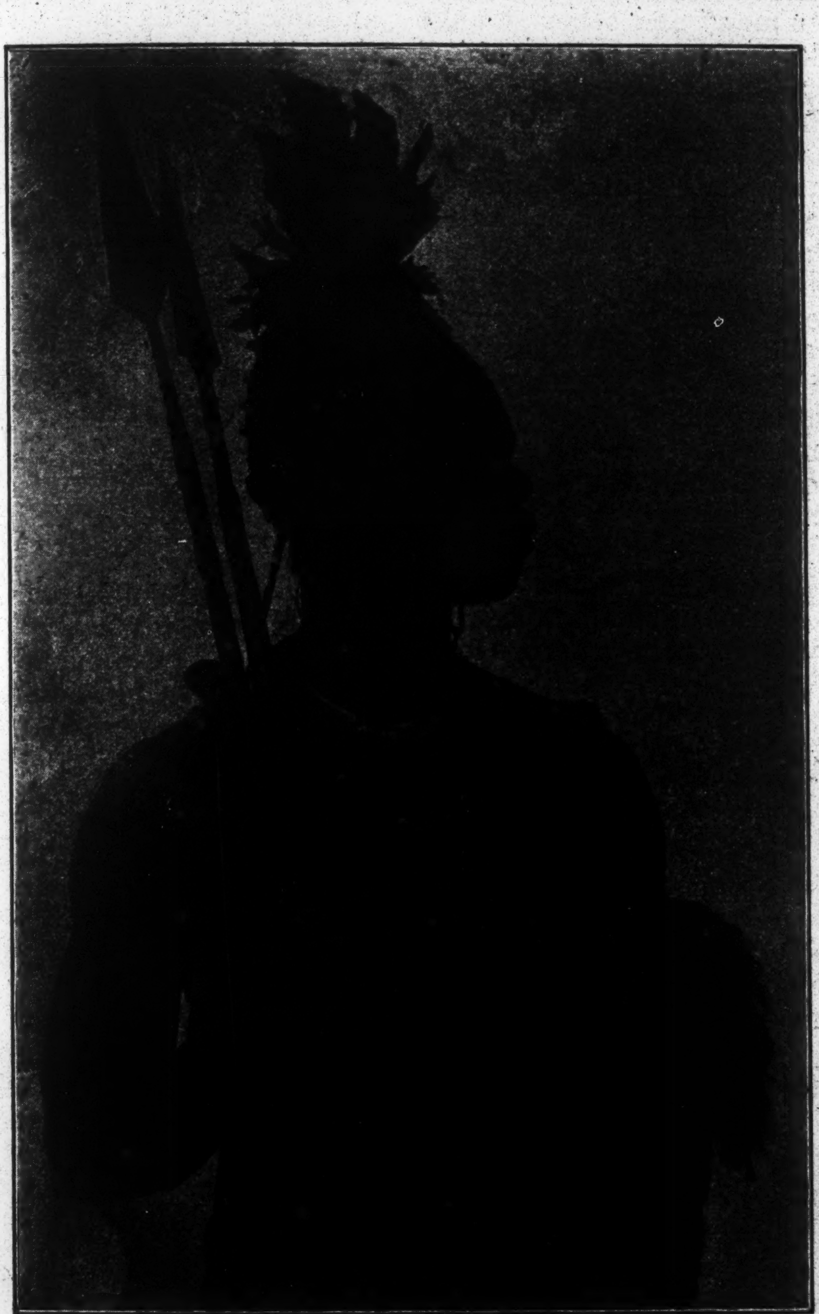
Assam begins to tell of Ngutu (native name for Adolphus Good). Hardly does he mention the name until the older men interrupt, "You who are real men do you remember the days of our youth when Ngutu came to our country?" "We certainly remember." Then they tell of the reports they heard of him before he came. His hair was like a monkey's, he did not dress his hair, he wore a thing on his head which he took off in the house, then put on when he went out again, but his voice was kind and he told them stories about Zambe—He who created us.

Akulu told of the plan they made to rob him when he came to their town. But when they saw Ngutu was not afraid their father forbade them saying, "This white man fears nothing * * * Let us be wise and treat him with kindness or evil may come upon us and our villages." They put down their guns and listened. "That night," Akulu continued, "by the light of the palaver house fires he told us first the news of Jesus, the Son of Zambe * * * That was the first time I ever heard of the tribe of God, that is now so strong in this country." "I am not a Christian," Akulu admits, "It is too much trouble to be a Christian. That was always the argument I used to make to Ngutu when he spoke to me of the tribe of God." Then one and another in the circle urge Akulu to become a Christian at this time.

But Akulu, the headman, bids them be still and listen to Assam who begins his story of Livingstone:

"There was a great one named Livingstone * * Among all the sons of the white man none exceeds that man for bravery."

These people never heard the name


AS THIS MAN IS A GREAT CHIEF, HE WEARS MANY IRON CHAINS AND BRACLETS

of Livingstone and they accuse Assam of telling them a fable.

"Not a fable but a thing of distance," said Assam. He tries to explain the directions—South "a thing of the white man" and other strange terms but he makes them understand that Livingstone walked great distances in their land.

"Show us on the ground the things of the white's man walk," and Assam, taking the strippings of the sugar cane lays them on the ground. He outlines the continent; with sugar cane and leaves and twigs he put in the lakes and the rivers that they know—and then adds the ones Livingstone discovered.

The men bent over his map, laughed, slapped their thighs and sat down again.

When Assam had finished his recital of Livingstone's walk he exclaimed "Was this a small work that he did or was it the work of a real man?"

They agree that they never knew a man could do so great a work.

They follow the story, through the work of getting news of the slave trade, of the lion encounter—and with great excitement they say, "He's a dead man now." When Assam assures them he was saved then they are sure he had a very strong charm against lions.

The women who were listening to Assam's story were deeply moved when he told of Mary Moffat's share in the journeys, of the long trips, of the drought, and of the death and burial of the little baby girl out along the trail.

Every one is listening eagerly wanting to hear more, but Assam says: "I am worn out with all this talking. My voice has died in my stomach. I want to go to bed." When he promises to tell them more another evening they all rise, stretch their brown bodies, light their torches and go out on the forest pathways.

It was a strange story of a brave man who endured many hardships because he wanted to help the black people of the forest and grass country.

When Assam and his young brother, Mejo, were alone in their little hut Mejo ventured to say: "I will tell you my new name. I choose the name of Livingstone." Assam reproached him, reminding him that he had never shown any willingness to make sacrifices for God's work. Little Mejo, a bit ashamed, pondered over these things, then fell asleep.

Junior Helps

Directions for making an African village, 15c.

Missionary Object Lessons, $1.50.

Picture Sheets with 30 scenes for note book work, 10c.

African Painting Book, 15c.

Suggestions to Leaders of Junior Classes, 5c.

The above may all be had from Missionary Education Movement, 156 Fifth Ave., N. Y.

Outline maps may be filled in by the older children. Some should be colored to indicate the religions, dark gray for pagan, green for Mohammedan, and white for Christian. Locate our own mission fields and stations in Africa, also other prominent missions.

Trace Livingstone's "walks."

HOME MISSION STUDY

"Landmarks of Liberty"

CHAPTER TWO

Mrs. T. C. Atchison, Lawrence, Mass.

Prayer—For grace to follow in their train.

Bible Lesson—James 1:22-25

Heroes Who Pointed Out the Way

"TRUTH never enters the world as an army a thousand men abreast. When God sends new light, he sends single stars." Among the millions that from age to age are born into this world, there arise in every generation, some pre-eminent men or women who are objects of the wonder and the envy, the admiration and the hatred of their contemporaries, and whose names, after they have passed on, stand out as landmarks, by which we shape a course across the dark and doubtful sea of history. It is impossible in studying their lives and tracing their vast influence upon human affairs, to avoid the conclusion that they were raised up and endowed with great talents and opportunities, in order that by their agency, the ends of Providence might be shaped. This list of names on which time has no power, are familiar in every corner of Christendom. On this roll of honor are found the names of many heroic men and women who lived and died that mankind might have religious freedom. In our first lesson, we learned something about the life and work of the man who launched the Reformation—Martin Luther, whose name still shines with lustre after the corroding influences of four centuries have swept over it. This study, we hope, shall familiarize our readers more fully with the lives of other heroic men and women who stood in the midst of great perils and pointed their fellow travelers to the way that led them back to God and home and heaven. The name of Ulrich Zwingli stands forth as one who dared to challenge Papacy in Switzerland, near the same period of time the Reform movement started in Germany. He was born at Wildhaus, in the district of Schweitz, January 1, 1484. At an early age he gave evidence of superior intelligence. His father determined to train him for the priesthood, as this was the best avenue which could then be found for the display of talent and the gratification of ambition. At the age of ten, he was sent to school at Basel and four years later to Berne. At the age of sixteen he was sent to the University of Vienna where he remained two years. He then returned to study at Basel and received his master's degree at the age of twenty-two. The same year he was ordained as a Roman Catholic Priest and called to his first charge at Glarus. Previous to this time, he was under the religious influence of Thomas Wyttenback, who pointed out to him what a cheat and delusion indulgences were. During his pastorate at Glarus, he was influenced by the writings of the noted scholar Erasmus and he began the study of Greek that he might learn the teachings of Christ from the original sources. After ten years he went to Einsiedeln. His preaching became more and more scriptural. He also wished to examine the Scriptures with special reference to the absurdities committed by the pilgrims in their traveling to the venerable shrine at Einsiedeln. By opposing this local superstition, he incurred the condemnation of his ecclesiastical superiors, while at the same time, he acquired great popularity among the people as a young man who was able and determined to exercise some freedom of thought. This fame continued to grow until in 1519 he was called to the city of Zurich. Here he came in contact with Bernardin, a seller of indulgences. Upheld by the town council, Zwingli went on attacking the abuses of the Church, preaching against the system of tithes, compulsory fasting and image worship. These teachings spread throughout Switzerland in the form of sixty-seven theses, similar to the ninety-five theses of Luther. In 1524 the churches of the city were purged of all that would remind the people of Romish pomp and ceremony. His next step was to open a college for the training of preachers of the reformed doctrine. A Swiss version of the Bible was prepared with the valuable assistance of Leo Jud. One canton after another declared in favor of the Reformation until 1531, at which time a religious war was declared; and Zwingli went forth as chief chaplain in the army of his confederates and was slain in the battle of Cappel. He fell declaring, "They may kill the body, but they can not kill the soul." The German Reformed Church, as it exists today, both in Europe and in this country, is his-

THE CHURCH IN WITTENBERG, TO THE DOOR OF WHICH MARTIN LUTHER NAILED THE XCV THESES, OCTOBER 31, 1517 torically descended from the Swiss Churches which were established in the sixteenth century through the instrumentality of this hero who pointed out the way. Notwithstanding his faults, Zwingli occupies a very honorable place in history.

ZWINGLI

Another hero who pointed out the way was John Calvin, the noted theologian, one whose genius, learning, and eloquence won for him great influence over the people among whom he lived and labored. He was born at Noyon, in France, July 10, 1509. Educated at the University of Paris and later studied law at Orleans. The death of his father made necessary his return to Paris. Here he became one of the little band of Protestants and his career as a theologian began in his explanation of the Scriptures when the small company met at the house of a pious merchant of that city. As a writer, he won great distinction. Beginning with his brilliant commentary on one of Seneca's writings. At Basel, Switzerland, where he went for safety after being condemned as a heretic in his native country, he composed his great doctrinal work the "Institutes" defending the doctrines of the Reformation. In 1536 came the call from Geneva through William Farel, the pioneer of the Reformation in that section. Persuaded it came from God, he undertook the monstrous task of establishing the doctrines of Protestantism in Geneva. Through all kinds of discouragements, he counted not his life dear and won the plaudit of the noted historian who expressed the status placed upon his work at Geneva: "He found in the city on Lake Leman a tottering republic, a wavering faith, a nascent Church. He left it a Gibraltar of Protestantism, a school of nations and churches." His effort to raise the standard of morals in Geneva brought a revolt against his teachings and the reformers were commanded to leave the city. From thence he went to Strasburg. During his three years' stay there, his labors ceased not in behalf of the cause to which he had consecrated his life. Here he wrote, and taught and preached the Word faithfully, and when recalled to Geneva a few years later, the people of Strasburg testified as to his great worth as a servant of God; and his influence in civic affairs for the uplift of the people. For twenty-three years after this, he lived and labored in Geneva. His humility was shown by his request that no stone mark his resting place; but he has today a far more enduring monument in the Calvinistic Churches that cling to the great principles for which he stood so heroically in his day and generation. We can but mention briefly a few other heroes who pointed out the way, yet we praise God for the splendid zeal and courage of all those who in the past witnessed for the truth among the nations and are wearing today the martyr's crown.

CALVIN

The Hugenots of France had a brave and noble leader in Lefevre, who was the real beginner of the Reformation in France and gave to the French people a translation of the Bible in their own language. Lefevre's associate, Theodore Beza, a man of culture, an able writer, a teacher, Calvin's successor at Geneva, the foremost Hugenot orator and a brave warrior, did valiant service for the cause of Protestantism. He died at the age of eighty-six, having lived to see freedom of worship granted to French Protestants by the Edict of Nantes in 1598.

Among the heroes who pointed out the way, we could not pass by the noble Prince of Orange who dared to face the terrible Duke of Alva with his army of 10,000 when he came to subdue the Netherlands, who were ready to die rather than give up the Gospel. In the reign of terror that followed, when executions of the Protestants in great numbers are recorded, he armed the Dutch sailors and scattered the Spanish fleet,—took its admiral prisoner, and forced Alva to leave the country. The king of Spain was renounced, and the northern provinces of the Netherlands declared themselves an independent republic though long years of struggle and hardships were still before them. William of Orange was assassinated, but the spirit of freedom remained. As English speaking people, we do well to honor the name of William Tyndale who labored for years to give to the English speaking people the Bible in their own language. He suffered martyrdom at Antwerp praying with his last breath, "Lord, open the King of England's eyes." The prayer was answered.

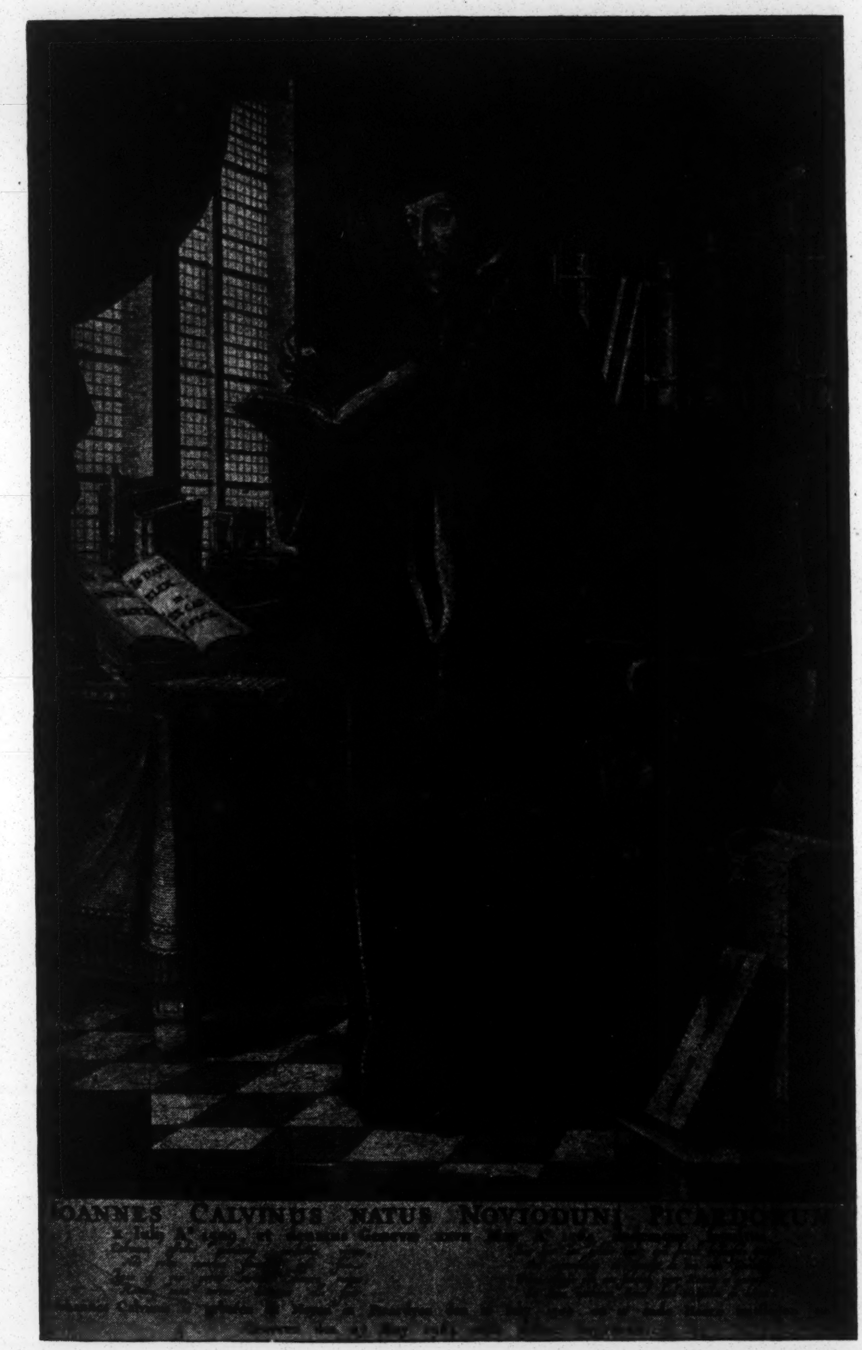
Thomas Cramer, Archbishop of Canterbury, was the man most instrumental in making the Bible an open book to the people of England. His constructive work and his labors for the education of poor men's sons, —his formulating the Creed and Ritual of the English Church,—and his English translations of portions of the Word, went steadily forward, although the persecutions were becoming more and more frequent now that Mary Tudor, the Romanist Princess, had ascended the throne.

The last but not least of the heroes who pointed out the way is John Knox, the great Scottish Reformer. Born at Giffordgate, a suburb town of Haddington, in 1405. He received the elements of his education in the grammar school of his native town and in 1522 was sent to the University of Glasgow. While tutoring the sons of two families who were favorably disposed to the new opinions in religion then making way in Scotland, he came in contact with George Wishart who had lately returned from Germany and England with the burning zeal to gain his country to the Lutheran Reformation. From this period, the future direction of Knox's life was decided, and thence forward, with an intensity and devotion never surpassed, was the apostle of the cause with which his name is forever identified—the establishment in Scotland of what he deemed was the only true conception of the primitive church are based on the teachings of Christ and the Apostles. Space will only permit us to add he had a hard and bitter struggle, but finally won the battle. Parliament adopted the Reformed Confession of Faith and the Reformation was legally established in Scotland.

LUTHER

GREAT MOMENTS IN THE HISTORY OF FREEDOM

It was a great moment in the history of freedom when in the year of 1507, Luther, then a monk in the Monastery at Erfurt, first discovered a Latin Bible among the rubbish of the convent library, from the perusal of which, he derived his novel and then almost unknown ideas in reference to the doctrinal system of Protestant theology. It was a great mo-


IOANNES CALVINUS NATUS NOVIODUNI PICARDORUM

Heavenly Father, we render unto thee eternal praise and thanks, that thou hast vouch-safed unto us so great a blessing, even to us poor sinners, having drawn us in communion with thy Son, Jesus Christ our Lord, whom thou hast delivered for our sakes unto death and hast given him to us in the bread and nourishment of eternal life. Now, Lord, grant unto us also this blessing, not to permit us at any time to become forgetful of these things but, rather having impressed them upon our hearts, we may diligently grow and increase in the faith which worketh in all good works and, in doing this for us, grant that we may so order and direct our lives as to exalt thy glory and edify our neighbor through Jesus Christ, thy Son; who in the unity of the Holy Spirit eternally liveth and reigneth with thee, O God. Amen.

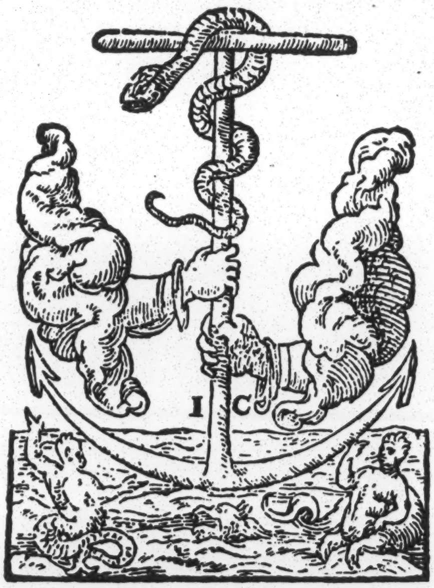
Prayer by John Calvin used after the celebration of the Lord's Supper. Translated from the French.

Courtesy of the Presbyterian Board of Publication and Sabbath School Work

THE EMBLEM

Below is one of the symbols used by the reformers. It is copied from the title-page of the edition of the English Bible published at Geneva, Switzerland, in 1568, the translation having been made by the Presbyterian exiles resident in the city. The serpent and the cross stand for salvation through Christ alone. John 3:14, 15. The clasped hands indicate the union of the reformers in their support of evangelical doctrine. The letters I. C. stand for Jesus Christ ,and the anchor is significant of the assured hope of believers in him, despite all oppositions of devils. The demons are shown in the sea in which the anchor enters.

The uplifted serpent on the seal of the General Assembly of the Presbyterian Church in the U. S. A. is taken from this symbol, and connects the Church directly with the Reformation.



THE REFORMERS

	BORN	DIED
LUTHER	1483	1546
ZWINGLI	1484	1531
KNOX	1505	1572
CALVIN	1509	1564
CRANMER	1489	1556

Courtesy of the Presbyterian Board of Publication and Sabbath School Work

ment in the history of freedom when, after ten years' investigation and study of the Scriptures, he made his first raid into the territories of Rome by attacking the sale of indulgences, which at that time were carried on by Teztel in the community in which Luther ministered. It was a notable day and deed also when he collected the standard works of the Roman Church, together with the condemnatory Bull of the Pope and burned them in view of the citizens of Wittemberg. His ex-communication followed, and another step in the freedom was taken when, by this last act of the Papal authorities, the breach was made irreparable and the career and independence of the new sect were formally and publicly begun and religious organizations connected with the reform movement were established in Saxony, from which place the new faith spread rapidly throughout the then Germanic Empire and on to France and England to Denmark and Sweden. It was a truly great movement in the history of freedom when the Protestant leaders assembled at Augsburg and listened to the reading of the great Confession prepared by Philip Melanchthon, and the document was signed, not only by the theologians, but by seven princes of Germany and the representatives of the two free cities. Melanchthon, realizing this step for the princes to subscribe, meant civil as well as spiritual warfare, suggested that it should only be signed by the theologians who were already involved in the charge of heresy. But John the Constant, Elector of Saxony, replied, "Not so, Philip! I, too, will confess my Christ!" From this great moment, the Reformation was a matter of interest, not only to professors and preachers, but to princes and peoples as well. In the words of a great historian, "The principle of Justification by faith alone brought with it the freedom of individual thought and conscience against authority." It was a great moment in the history of freedom when Sweden gained her independence from Denmark and Gustavus Vasa was crowned King and proved himself to be both a civil and religious emancipator. A century later, a grandson of Vasa, Gustavus Adolphus became a noted landmark in the history of freedom. He lived in those dark days when the powers of Romanism had gathered themselves together for a desperate effort to blot out Protestant teachings from Europe. The Thirty Years' Religious War had been declared by Emperor Ferdinand II. He had for his allies those countries that had remained faithful to Rome. Gustavus Adolphus gathered the Swedish forces together, and with weapons and prayer went southward to the defense of Protestantism and won a decisive victory, but laid his own life down on the field of Lutzen. It was a great moment in the history of freedom when Calvin was called to Geneva and introduced the first social service work under the auspices of the Reformers. According to our study book, "He instituted civic house-cleaning and pure food regulations, closed taverns, promoted industries, and made church attendance the most popular recreation." It was a great moment in the history of freedom in Holland, when in 1573, the Protestant religion became established and was recognized by law. Through the agency of the heroic William, Prince of Orange, that country had achieved its liberties and thrown off the yoke and tyranny of Spain. As readers of Church history, you are doubtless familiar with the story of the terrible persecution of the reformers under Philip II, of the sending of 10,000 troops to subdue the Netherlands who had fearlessly proclaimed they were ready to die for the Gospel—of the wholesale executions, 1500 being taken in their beds on Ash-Wednesday morning and later 800 more who died a martyr's death by order of Alva. Brave deeds done by the noble Prince at that critical hour have made William of Orange one of the landmarks of liberty. The following incident from the story of his life gives us the secret of his power. About one million of people stood for Protestantism and freedom in opposition to the mightiest empire of that age, whose banners the Pope had blessed. William, the Prince of Orange,—a man who feared God—was the champion of the righteous cause. In the heat of the struggle, when the young Republic seemed about to be overwhelmed, William received a missive from one of his generals then in command of an important post, inquiring among other things, if he had succeeded in effecting a treaty with any foreign power, as France or England—such as would secure aid. His reply was, "You ask me if I have made a treaty for aid with any great foreign power; and I answer, before I undertook the cause of the oppressed Christians in these provinces, I made a close alliance with the King of Kings and I doubt not that he will give us the victory."

Great moments in the history of freedom were the times when each new translation of the Bible came forth, giving to the various nationalities the Word of God in a language they could understand. We, of the Presbyterian faith, must cherish the life and work of John Knox as momentous in the history of freedom, and gratefully recall the great sacrifices he made and the service he wrought for the perpetuation of the principles we so firmly believe are founded on the Scriptures. Perhaps one of the greatest moments in the history of freedom in Scotland was the signing of the first "Covenant" by many of the Scottish nobles and gentry, organizing themselves as Protestants into a league for common defense. The movement was upheld and strengthened by the masterful teachings and brilliant writings of the Scottish Reformer. Knox is best known through his conflict with Mary, Queen of Scots—the cruel Romanist who delighted in the blood of the martyrs. As our study book tells us "It was a notable day for both civil and religious liberty when Knox ventured to attack the doctrine of the divine right of Kings in the very face of his captivating young sovereign, who, after seven years of struggle was deposed and imprisoned and Knox was left victorious on the hard-fought battle field.

KNOX

It was a great moment in the history of freedom when our Protestant ancestry turned their faces to this western world and braved the dangers of sea, and perils of hunger and cold ,of wild beasts and wild Indians, that they might have religious liberty. They reached the desired goal. It is a precious heritage, secured for us at a great cost. Today it has assumed new value. May the prophecy of Beecher come true is our prayer, "Though we may go through dark times—rocking times when we are seasick—yet the day shall come when there shall be no more oppression, but when all over the world, there shall be a common people, sitting in a commonwealth, having a common Bible, a common God, and common peace and joy in a common brotherhood."

Woman's Contribution

Her Devotion and Sacrifice

The story of the Reformation would be far from complete without some reference to the women who shared in the burdens and the sorrows, the persecution and the martyrdom of those dark days. Each true life, whether public or private, which any woman of her time has lived, goes to make up the character and glory of the land and the age; and every high soul rejoices in the welfare of humanity, whether or not her name be written on the scroll of famous men and women, or is unjournalized and unknown. As in other days and other crises in the world's history, we are indebted to the women of that epoch making period for their influence, their inspiration, their prayers, their arduous labors, and their heart-rending sacrifices in behalf of the Reformation,—a movement that paved the way for the on-coming of woman's enlarged sphere and increased usefulness. Tis true that some of the mediaeval standards still cling to us, and the past has handed down a number of things less worthy of preservation than its mahogany furniture and antique silver, among which are certain ideas pertaining to the activities of women and their proper sphere in the race of life. We hold that woman's service is as valuable as that of man's in the scheme of life, and that this is God's plan. In these dark days, we are learning something of the force and power of women's skill, women's devotion, and women's sacrifice in behalf of patriotism. As to the contribution the women of the Reformation made toward it's advancement, we can only glean a few items from the history of the movement that may help us weigh her devotion and put a proper estimate on the sacrifice laid on the altar.

We find Anne Askew, a brave young woman of 24 years, who, because of her love for, and devotion to the Bible,—at the instigation of the priests was driven by her own husband from her home. On trial for heresy, we listen to her heroic testimony, "I believe as the Scripture teacheth." We follow her from trial to torture, from the rack to the stake; we see the fire started; the King's pardon proffered if she would recant, and hear her bravely affirming, "I am not come here to deny my Lord and Master."

We read with interest, the story of the young daughter of Patrick Hume,—Grizel by name—who kept her father alive by food secreted from her own meals and carried to him at night while he lay hid in the family burying vault at Polwarth Church. We admire her courage as she risks her life in helping him escape in disguise into France.

When Hubmaier, the great theologian of the nabaptists was charged with heresy and rebellion against the government, was imprisoned and some months later burned at Vienna, his devoted wife urged him to bravery on his way to the stake and three days later was thrown into the Danube with a great stone tied to her neck.

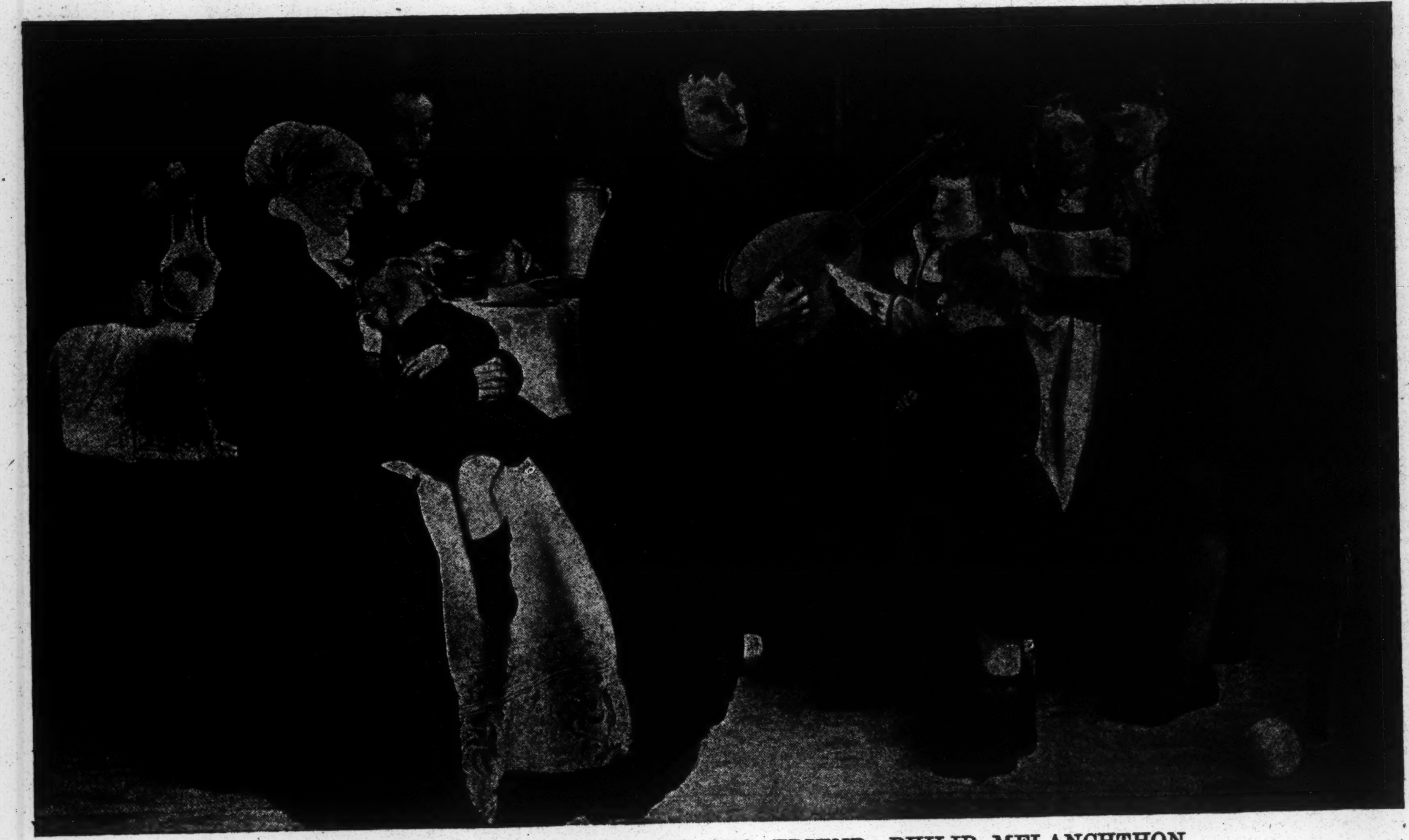
We read of the wives of Zwingli and Luther, of Calvin, William of Orange, and of Knox; of the help they rendered in translating the Bible; in sheltering the refugees and making the homes of these noted reformers a place of joy and inspiration in their work for God and humanity.

We read of Amalie Elizabeth, wife of William V. of Hesse Cassel, who was regarded by her grateful people as the Deborah of the Reformed Church.

We note some of rare literary talents who accepted the reformation and gave impetus to the movement by their writings and personal influence. "Moses and the Prophets," by Susan Larantfy, was exceedingly displeasing to the Romanist.

Olympia Morata, a cultured Italian woman, was denounced for heresy and compelled to flee from the place of her nativity. But she faltered not in the perpetuation of the reform doctrines by her writings, although the cost of her freedom along this line was much persecution and severe punishment.

The heroines were numerous among the nuns, who dared to petition Councils for their release, or to



MARTIN LUTHER, HIS FAMILY AND HIS FRIEND, PHILIP MELANCHTHON make their escape from the convents and find refuge among the friends of the Reformation. These are but a few of the many women of faith who counted not their lives dear that the Word of God might be made free and the burdens of Papal authority be lifted from a long suffering people.

"But turning from the sacred page,
alike in the profane,
We need not look for evidence of
woman's worth in vain."

1. Give items from the history of the Reformation showing the value of education to successful leadership.

2. What relationship did the Anabaptists and the Moravians hold to the Reformation movement?

3. Give some instances showing the value of co-operation in Christian activities.

4. Can we expect a united Protestantism?

5. What are some of the lessons we can learn from the women of the reformation times,—from those who worked against, and those who worked for the movement?

Junior Study—"Bearers of the Torch"

CHAPTER 2.

BY MRS. J. C. ATCHISON, LAWRENCE, MASS.

"The Torch Passed on to America"

Our story for this month carries us onward nearly two hundred years beyond the time when Martin Luther gave to the German people a Bible they could read and started a movement for freedom to read his word and worship God as they were moved to do by the teachings of the Holy Spirit. This movement had rapidly spread throughout Europe. Many brave men and women had already given their lives that the Torch might be lighted in many of the dark corners of the world where the Church of Rome had kept from the people the beautiful story of love and forgiveness and the precious privilege of going direct to Jesus with their burdens of sorrow and pain. As one brave Torch bearer fell in the race, some other heroic soul seemed to be raised up by God to seize and carry it forward. We want, for a little time, to study the lives of these Torch bearers who held the light so high and walked so fearlessly along the highway that the radiance they shed, kept kindling other Torches throughout England, Scotland, Ireland, even in our own dear land—America. It was heroic work they had to do, for they were opposed bitterly by Popes and Priests and others of the higher class who did not want the common people to know the truth lest they might lose their power over them and thus cut off the vast store of money and gifts they took from the people who thought they would be lost if they did not obey the commands of the Pope and purchase from the Priests the rites of the Church. They were also opposed by the poorer class who, on account of their ignorance of the aims of the Reformers, came out against them with clubs and stones against their real benefactors.

The three brave boys who dared to hold up the Gospel Light in the face of so mighty an enemy, were John and Charles Wesley and George Whitefield. John Wesley was born in 1703 and was the second son of Samuel Wesley, the Rector of Epworth in Lincolnshire, England. His mother was Susanna Wesley, a woman of a beautiful and strong character—the mother of nineteen children. She knew well to manage her large flock of little ones. Being herself one of twenty-five brothers and sisters, she had learned by experience that much more pleasure could be gained from life if certain rules were laid down. These rules were very seldom broken, for each child in the Epworth Parsonage was early taught the rod would not be spared if any of its laws were broken. Every thing was done by rule and method in the Wesley household. There was a time to sleep, a time to awake, a time to dress, a time to eat, a time to work, a time to play, and so it was all through the day—with much time set aside for committing Chapters of the Bible to memory and for the older ones to teach it to the younger. One peculiar thing in the training of the Wesley family, was that they were not allowed to cry or fret, but were allowed at proper times to laugh and sing. No doubt it was due to his childhood training that John Wesley in his manhood years, could utter the following, "I dare no more fret than to curse or swear. To have persons at my ears murmuring and fretting at everything, is like tearing flesh from my bones. By the Grace of God, I am discontented at nothing. I see God sitting on the throne and ruling all things." One who knew him well said that he never saw him low-spirited or fretful in his life. Schools were not plentiful in those days, so in order that the Wesley children might have an education, the mother, Susanna Wesley, conducted a school in her home six hours a day for twenty years. Is it to be wondered at, that the children grew up and all of them became useful men and women in the world? The father and mother firmly believed that God had a great work for each of them to do. At the time of the Burning of the Epworth Rectory in 1709, the Wesley family had a narrow escape. They were aroused, only to find themselves enveloped in smoke and flame. They seized the children and waded through the fire and thought all was safe. Then a cry from the nursery window revealed that one had been left. The father sprang for the stair-way, but found it unpassable. The child John went to the window for air and the neighbors, climbing upon each others shoulders, rescued him just as the roof fell in. The family wealth was all consumed. Seeing his children all safe, the father said, "Come, neighbors, let us kneel down; let us give thanks to God; He has given me my eight children; let the house go, I am rich enough." From this time, the mother looked upon John as preserved by Providence for some great work. When near the end of the father's life, he said that God had assured him he should have all his nineteen children around him in Heaven. Later in life, John and Charles Wesley went to College at Oxford, taking with them their methodical ways and religious habits. A few others—some fifteen in number—joined them in these things and soon their worthless and time-wasting fellow-students began to make fun of them and call them "Methodists." The little society thus nicknamed, continued to meet for mutual improvement between 1729 and 1735. They met weekly and fasted regularly on Wednesdays and Fridays and on most days during Lent. The object of their meeting was to read and discuss the Bible to abstain from all forms of amusements and luxury, and to visit sick persons and prisoners in the jail. John Wesley was the master spirit of this society, and the future leader of the religious revival of the 18th century. This little band, though the object of much ridicule in the University, had among their number some men who played an important part in the world's work. Among them was Charles, a younger brother of John Wesley, whose hymns became the favorite poetry of the sect, and whose gentler, more submissive, and more amiable character, though less fitted than that of his brother for the great conflicts of public life, was very useful in drawing converts to the movement by personal influence, and was credited with being the first to originate the society at Oxford that became a great religious denomination with millions and millions of Methodists, not only in England, but in almost the whole world. Charles besides besides being a popular poet, was one of the most persuasive of preachers. He brought George Whitefield into the society at Oxford. Whitefield did not have any religious training in his childhood days. He was born in an Inn, and grew up in very bad surroundings to be a stable boy and bartender. After a while, he became disgusted with this life, turned to better things, and longed for an education. He managed, at length, to go to Oxford, where he met the Wesleys and others of the little group of Methodists and with them he learned much of the truth and power of the Word of God. He soon became filled with a great desire to tell to others what he, himself, had learned of the love of God, made known through Jesus Christ and to tell them they must be born again. When the Bishops and ministers found out that Whitefield and the Wesleys were preaching that the people must turn from their sins and live godly lives, they closed the churches against them. Do you think they ceased to bear aloft the Torch? Not at all. Whitefield said, "The fields are open" and they preached in open places about London and in fields and hillsides in the country. Sometimes as many as twenty thousand people gathered to hear the gospel as they had never heard it before. Multitudes became earnest Christians, and England became a very different place. One of the best things was the Robert Raikes Sunday Schools which he was persuaded to attempt by the Wesleys, and establishment of schools for the common people. Popular education in England is due to the new interest in children aroused by Wesley and his fellow workers. They were instrumental in sending Missionaries to America and the Indians, and to the stopping of the English slave trade and to the lessening of cruelty in prisons and workhouses. Whitefield did not spend all his time in Great Britain. He made numerous tours to this land and made many trips through the Colonies preaching to great crowds. Sometimes he traveled on horse-back from Philadelphia to Georgia, and wherever there were people to hear him, he preached. He so aroused the conscience of the American people, that ever since, the results of his visits have been called the "Great Awakening." Among the many good movements that followed Whitefield's work as a whole, were Home Missionary Societies and work for the "regions beyond." The study of the lives of these three Torch Bearers should bring to our Juniors many lessons. Gratitude for the training of the Christian home can be readily learned from the home life of the Wesleys. The benefits of good companions is very evident from the asociation of George Whitefield with the Wesleys, and blessings that come to those who dare to be true to conscience and duty, is a lesson that can readily be learned from those that dared to hold up the Gospel light in the midst of great perils.

THE WOMAN QUESTION IN EGYPT

By Anna Y. Thompson.

"The Moslem World."

THE MINDS of Moslem men in Egypt have been in great commotion of late, as to whether women should be veiled and kept in seclusion, or have their veils removed and enjoy the freedom of European women. A number of articles on both sides of the question have been published in the Moslem press, and the following paragraphs translated from the Arabic will show what agitates the minds of many Moslems. A society of young men has been formed, whose object is to abolish the veil; recently one of its members went (according to the Mohammedan papers) to a high-class school conducted by nuns, and by pretending to seek the admission of his sister as a pupil, he gained entrance and gave an address on this subject to the girls, much to the dismay of those who conform to traditions and former customs. This ruse was tried in our schools also, but those in charge were too cautious to allow the girls to be examined as to their proficiency in their studies.

The first article which we quote is an extract from a letter written by an Egyptian now studying in England: "Some of the reasons for the advancement of the English nation."

"For a long time the Egyptian woman has been prevented from partaking of the fruits of education, because of the man's opinion that the enlightenment of the woman's mind is injurious to her morals. Man took from woman her personal freedom, imprisoned her gifts, and denied her education, because he thought only of himself and his excessive love of power. Thus the woman was not allowed to take her important place in society. He would not allow her to be like him, but reproached her with the saying that her mind was weak and that she could not understand things. He did not know that he was responsible for this ignorance and the cause of it. The attention of people to the education of woman and the loosing of the bands of illiteracy was aroused by the late Kassim Bey Amin, who without doubt was the pioneer in the revival of Egyptian women. Since that time there are other thoughtful men trying to improve the condition of women, because they realize that the education of woman is one of the pillars of elevation and advancement, and the first stone in the reviving of nations. The greatest proof of this is the fact that, in some countries, women, if they do not receive more education than men, receive no less.

"I think I owe it to my countrymen to write something about the teaching of women in England in all branches of education, so that public opinion in Egypt may be aroused to learn something of the cause of the elevation of this great nation, from which we may well copy some of their good ideas."

The writer then goes on to tell about the schools for compulsory education, and says that everyone in England knows how to read and write. The punishments for absence from school are enforced. Then he speaks of schools for the weak-minded, and kindergarten schools for the poor. He also mentions that the children are taught together until they are eight years old, and then the sexes are separated. He speaks of the general and difficult examinations for all classes, when the reward for those who succeed is free education in higher schools, thus enabling the poor to continue their studies. Then he states that the girls may enter the secondary schools, commercial schools for people in the middle classes, and says: "It seems to me that teaching sciences and professions to girls has no danger in it, but a great many advantages. If a girl is wealthy, she finds the knowledge gained an enlightenment and a high enjoyment; in case she becomes poor, she is able to earn her living by the sweat of her brow, instead of giving way to despair like so many in the East; or instead of living by vice, which brings to her and to society everlasting shame."

In a later copy of the Moayyid there is a lengthy article on the "Foundation of the Life of a Nation,' or the influence of woman in the elevation of a country." It is translated from an article in a Turkish newspaper, and the writer says: "The most important evidence of a revival and awakenng which have resulted from the last war, is our willingness to admit the necessity of improving our social conditions. No one will deny that one of the causes of this great calamity was connected with our general life. All nations must be prepared for war by right living in time of peace, when children can be taught courage and self-reliance (but self-reliance and self-support have been declining from the hearts of the Ottomans for one hundred years or more), for we need energy and force well directed by skill. We have learned to know our standing, and have learned that we must understand our nation's real feelings and the bond that unites us. * * * We have learned that the nations which think only of physical enjoyments, will fall. Each individual must be willing to make sacrifice, and we must gain national wealth instead of constantly spending our resources. We must have mental strength, and this requires well superintended elementary schools—the most important thing after our own homes. There the wife and mother should reign, and everyone now admits that the East will not be elevated until woman is elevated and restored to the position she once occupied. The fall of Moslem womanhood has been the greatest reason for the fall of the whole nation, and her education and uplift are necessary if the nation is to regain its lost position."

The same paper contains an article appealing to Mohammedans to avoid the civilization of the West which is too full of worthlessness and poison, notwithstanding the writings of Kassim Bey Amin. The articles states: "More than twenty learned men have been writing on the same subject, and nothing new can be advanced. Even French and English writers have spoken of the evils resulting from modern civilization and freedom, which have wrought so much evil in family life, as well as tended to decrease the population." In comparing the Egyptian woman of today and the woman has lost all manners, has no regard for morals, and her only thought is to be dressed in the latest fashion, whether her children are trained or allowed to run wild; whereas the former style of woman was the opposite of this. Now will those who are seeking to remove the veil from woman benefit her and others, or what will be the result? We do not deny that Egyptian women are backward and need improvement, and we admit that her want of advancement is one great hindrance to us men; but her uplift will not result from removing the veil. It will have the opposite effect." He then quotes poetry from their learned men of past ages, and asks the question: "Is B—'s mind greater than Ghazzali's? Is the blind following of any man the rule of religion? Is the removing of the veil lawful in this Mohammedan religion, or is it wrong? If it is right, where is the place in the book where it is permitted? Now if it is wrong, are you farther sighted than the Koran, or has modern civilization put a covering over your hearts?''

A lengthy article in the same paper speaks of women before Mohammedanism and after it. It is a translation of "Polygamy in Islam," by the Seyyid Amir Ali. "The greatest mistake of Christians is their saying that Mohammed was the first one to make polygamy lawful, for we can show that this is untrue. Mohammed found polygamy prevalent, and it remained so. In Persia this was the time of moral degradation, and there was no law regarding plural marriages, the man taking as many wives and concubines as he wished. The early Arabs and the Jews had a custom also of marrying on conditions, besides for a certain time, which would have brought disaster to Arabia had not God interposed and sent the Prophet of God to raise the position of women and elevate society generally. Among the Jews, under the law of Moses, the daughter had the place of a servant, and the father could sell her; her brothers could act towards her as they chose after her father's death, and she could not inherit anything from her father unless she had a male child. Among the Arabs she had the position of a possession, and when women became widows they were considered the property of the sons of their husbands. Some sons even burn their mothers alive. This custom was stopped the slaying of infants as a sacrifice to idols. Surrounding nations also ill-treated women. At such a time the Prophet came with his reforms and his efforts to enforce his good laws. Anyone who studies can see that the honoring of woman is one of the pillars of his reforms. We can prove this from the influence which this teaching had on his successors among the Arabs; in the way they honored his daughter and loved her, calling her 'The Lady of Light.' This teaching also influenced the women, some of whom were crowned with purity and virtue like Fatimah. Although at first his laws allowed temporary marriages, or marriage by contract, this law was changed in the third year of the Hegira, and he gave them equal rights with men. He also limited the number of wives, so no one could lawfully take more than four; and he said the four must be treated exactly alike in every way, or the man should marry only one wife. This being an impossibility, proves that Mohammed was in favor of one wife only. However, there may be circumstances in society when polygamy is a necessity and a duty, as for example, to keep a poor woman from a life of shame. But when no such circumstances exist and people begin to consider things, there will be no need. The making of laws suitable for the times and the country shows the benefit of the laws made. Some learned people are now looking into the laws so as to make them suit present thought and times. The Mohommedans of India are abolishing the custom of polygamy, and now there are ninety-five per cent. who marry only one wife. And in Persia there are only two in a hundred who have more than one wife. We have great hope that the learned men will meet in a religious conference and decide upon a rule which will put down polygamy.''

Another writer takes the position that woman in Egypt has no right to have her veil removed, and that she should not take part with men in earning a living. "Many of those who read articles advising these reforms do not know that these arrows are aimed at their holy religion, which in God's sight is a great thing. The Koran has not been silent as to the position and duties of women, and it states the pathway to the elevation of the race. The way to preserve society from evil is to keep women veiled. Would you wish them to copy the crimping of hair, the fancy hairdressing of Westerners, with their painted eyebrows, who flirt with men? If our women learn all this, will they make happy wives? Listen to advice, and flee from such things as steal away religion. Does not your Lord say ——" (and then follow quotations from the Koran instructing women to cover herself before a blind man, for even if he could not see her, she could see him). "The covering is necessary, especially in these days when the waves of evil are breaking over us and the tempests of temptation. May God reform the Moslem nation and give it divine guidance."

Another writer, a doctor of laws, says, "There is no distinct order in the Koran that women should be veiled, that they should not see or mix with men, or go about with uncovered faces. The canon laws only orders women not to exhibit their ornaments publicly. The habit of wearing a veil originated with the wealthy, and was soon given religious sanction. The peasant women and those of the poorer classes in the towns do not wear veils. They go to the markets, receive their husband's friends at home, help men in their work, and enjoy great liberty inside and outside their houses, and yet no one criticises them or finds these habits improper, nor considers them less chaste than others. Blind jealousy, suspicion of one's friends, want of confidence in women, the belief that they have weak wills—these are the reasons which have induced the rich to deprive their women of liberty."

The most radical attack, however, on the old orthodox view of the rights of women, appeared recently in El Geridah, from the pen of a Moslem student in London, Tewfik Diab. He asks why women should be veiled at all! "Is it because the Mohammedan religion makes the veil a necessity? If so, why do you believe one part of your religion and disbelieve another? Why obey what is very obscurely laid down, and disregard doctrines that are definite and clear? Why not whip the drunkard and the man who neglects his prayers; why not cut off the arm of the thief, and stone the adulterer and the adulteress? (As is laid down in the Koran). Do you really veil your women in order to guard your honor? Are you really afraid that if your womenfolk leave home unveiled their passions will get the better of them, and they will lose control over themselves? Do you think that a chastity that can only be maintained in a prison is worth much? Do you believe that honor which can only be protected by a rag on the face is an honor preserved?

And closes his protest by an outspoken appeal: "You fill the world, you despots, with your cries and your wails for your robbed liberty, and for your vanquished nation, shouting out that freedom is a natural right of man. But, when your conqueror looked at you and see that one of your arms is extended to them with prayer and supplication for your freedom and the dustour, and that, with the other, your press upon your daughter, wife, sister, and mother with a palm of flint and fingers of iron; when they see all that, no wonder they laugh at you, and scorn you; for they know that your clamoring after freedom and your tears for the dustour are only a mockery."

FOREIGN MISSIONARY CORRESPONDENCE.

A VILLAGE IN THE EGYPTIAN SUDAN

SUDAN

Mrs. T. A. Lambie, Editor.

HOUSEKEEPING PROBLEMS IN THE SOUTHERN SUDAN

By Mrs. D. S. Oyler.

(Concluded from November, 1917)

That was about enough horrors for one night and we decided that we would go down to our little houseboat and spend the night there for there had never been any vermin on it and we would feel safer. We, or rather the servants, picked up the mattresses and they carried me down and put me on the houseboat where we slept quietly till morning. One year we had quite a siege of these scorpion, we used to have a hunt every night before we went to bed as this seemed to be the time of day that they were the most active, one evening we killed twenty-eight in the room and just outside the door of our house. We put tins of water under the legs of our bed and hung a big sheet from strings over the bed so that they could not drop on us from the roof and I am thankful to say that none of us have ever been stung.

Sometimes people say to us, how can you live in such a country and with such surroundings? If we are in the path of duty that the Lord has laid down for us we are quite safe and no untoward circumstance is going to happen to us. We believe this, we have His word for it. At the same time we are to take all necessary precautions to avoid dangers, but after we have done our part we are sure that the Lord is going to do His and that is by far the most important.

One of the pests that affect the housekeeper the most are the ants. We have a kind of ant called the drivers. I do not know why this name except that they have the power to drive everything in nature out of their paths. Even the lion would have to get out of the path of an army of these driver ants so numerous and so ferocious are they. When they try to move through your house if you can see them in time you may be able to divert the stream but once they have started you had better move out for a few hours until they get past.

We have at least seven different kinds of ants and like the seven woes of the revelation they all have their own particular woe. One of the worst are the white ants. These are not really ants at all although most people would have no better name for them. These are the hungriest thing in nature. They even excell the Iowa hog. They will eat anything. If you forget a book and leave it on the ground over night they will eat the cover of it nearest the ground the next night. I f you forget it for a couple of days they will eat the leaves and if for several days they will eat it all and leave only a thin covering on the outside that looks like your book. They do not eat the extreme outside but leave it to cover their operations from view. You reach out your hand to pick up your book. It looks all right with only a little mud on it but it crumbles to pieces in your hand. A fair outside but only a shell. Like so many people. There is another kind of ant that makes large ant heapes, six feet or more high and in these heaps are galleries and passage ways and a storehouse where they store edible grass seeds. Sometimes when the harvests fail and the natives of the country are very hungry indeed and have nothing to eat they seek out these little hills and rob the poor little ants of their garnered store and thus we have an application of the admonition, "Go to the ant thou sluggard," although this was not the sense in which it was meant.

There are little black ants that get your meat and there are big red ones that eat your sugar and so on infinitum.

The grasshoppers or locusts that John the Baptist ate are very common in the Sudan and they work havoc in the garden.

Perhaps you think that almost all my time is taken up with my housework and when there is sickness indeed it is so. Normally I try to have time to help my husband with the sick people who come to us in such large numbers. I have learned so much from being with him that he says I can treat the patients as well as he can. Last year I took complete charge of them while he was building me a new kitchen as our old one was falling down. It is not very pleasant work caring for the sick as they are so dirty, naked and ignorant of the most simple rules of sanitation. They never think of washing a sore and you can imagine what they would be like. Some of them beggar description. It is not a very pleasant topic but after all it is one that we fell it the means that our Master used and the one that brings us nearer to the people than almost any other.

One longs at times for the power of the Saviour so that these would not be sent so dissappointedly away. Did you ever think that, He never sent any one away except the man that wanted his brother to divide his inheritance. He never sent a sick man away as we have sometimes done because we had no time. No that was not the way of Jesus. Those who come to me I will in no wise cast out.

He would have these sick and suffering ones come to Him yet how are they to come if we are not willing to go?

I wish everyone of us and I include myself could catch such a vision of the unsaved world that would stir us to do things. To give to work, to know to go into those lands of darkness and shame and sickness and death and to take them by the hand and to bring them to Jesus.

Many of us at home are in favor of home missions but opposed to Foreign Missions. The light that shines brightest at hand shows its rays farthest away and so it is. The churches and the people who are doing the most at home are always anxious to do something and do do something for those far away and those who indulge themselves in religious platitudes and never do anything for the heathen do nothing for those at home either. Go ye into all the world said the Saviour beginning at Jerusalem but bless your soul not stopping there. If the apostles had waited until all Jerusalem was converted where would the world be today? Did you ever think of that? Let us take Jesus at His word and beginning at home go out into all the world and take men and women by the hand and lead them to Jesus and He will heal them. Take them to the foot of the Cross and have them look up and see Him Who said, "I if I be lifted up will draw all men unto me." That meant the poor African, too. No one was excluded, not even Africa. He included me and He included Africa.

Some of us are not better than some Shilluks over there in Africa. A dug out canoe was sinking with its occupant in the middle of the river. A missionary was on the bank but could not swim. The native in the midst of the river called out that he could not swim but that he was drowning. The natives standing on the bank had both canoes and could swim. The missionary urged them to go to the help of the drowning man. They shrugged their shoulders and refused saying, "He does not belong to our village, we will not save him." How heartless! He did not belong to their village. You would have gone out for a dog, I know you would to save a dog. Are you sure? Then would you be willing to go out to save these from a moral and physical death that is far worse than death by drowning. He is not of your village or your city it is true, but he is your brother. Christ has broken down the middle wall of partition and has made it possible for you to save him. He has given you the means. He has put the glad tidings into your hands. Pass it on.

After all what else matters if He can see of the travail of His soul and be satisfied and if these can hear and come to Him Who have never before had a chance.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

Cairo Girls' College

Dear Readers of the Magazine:

You have not heard as much from the Girls' College in Cairo during the past months as you should. The very fact that the work here is in some ways different from most of the missionary work with which you are familiar, increases our responsibility for telling you about it and we are resolving earnestly to do better in the future. However, the future alone will reveal our success or failure.

As I write we are at the end of our summer holiday and at the beginning of a new school year. The season invites comparisons of this school with the schools in the home land and our girls with the girls at home who are turning their thoughts and faces school-ward these days. Just here I have made a long pause, trying to imagine what sort of a comparison you would make if you were suddenly set down on the Abbas Road, Cairo. My first thought was that you would find the difference between this and what you have been accustomed to, not so very great. That you would be inclined to say, "This is not nearly so strange and romantic as a mission school ought to be." But on second thought I wondered if you might not be confused and amazed by our manifold contradictions and complexities. I fancy both thoughts were correct, the real difference being how you look!

I suppose you would notice first our building. It would be counted an attractive building in any country. Surrounded, too, as it is, by our beautiful garden, it gives us an appearance of such grandeur that even our fellow missionaries who ought to know better, are tempted to look upon those of us who live here as ladies of luxury. And the truth is we are poor as Job's turkey! I could write a volume on that tonight for I've been out today trying to buy supplies at war prices. It makes one's teeth chatter to think of trying to make ends meet this year!

But let's talk about the girls. It's pleasanter! If you could stand as I often have, on an upper balcony and watch our girls gathering in the morning, some walking, some by tram, some by the school omnibuses and some in their own carriages, I think you would see just laughing, chattering school girls,-just that. The dress of some of the older girls, who wear the black covering and veil of Moslem women, would attract your attention. The uniform blue apron, with a red, white and blue shield worked on the front, might seem a bit odd, too. And you doubtless would notice how few girls come unattended. Girls do not go alone much on the streets of a Moslem city.

Perhaps you would feel a bit disappointed if, after having learned that this is the highest educational institution for women in the land, you should go into chapel and should see little girls of all ages gathered there. We do long for the day, and it ought to be soon, when you in America will back us up in separating entirely the primary from the secondary school, but for the present we must just get along with one big family, of ages ranging from six to twenty, under one roof with one staff of teachers and provide them a course of study with three departments, Infantile, Preparatory and Collegiate.

But I do assure you, age is not our only source of variety. Perhaps you have heard of our remarkable collection of nationalities. We counted fourteen at one time last year, reaching out to Persia on the east ,to Spain on the west and to Sweden on the north. But nationality doesn't mean much really. Race feeling is not a noble feeling anyway, and certainly has no place in a school like this. I doubt if the girls themselves could count up those fourteen countries and their ignorance is not geographical, either.

That which concerns us much more is the mixture of religious faiths and no faith, with which we have to deal. Last year we had girls from homes that were Protestant, Catholic of several varieties; Coptic, the original Christian church of Egypt; Moslem; Jewish and Atheistic. We just try to remember that after all what they all need is the saving blood of Jesus Christ and to present the only way to them simply and clearly with love and charity toward all. We believe that the Spirit has blessed this effort. Indeed we have many evidences that it is so. At the close of a series of meetings last winter, a Band of Victory was formed with sixty members who were united in the triple purpose of daily Bible study, intercessory prayer and seeking to lead the victorious life. There were girls from every one of the six classes of homes mentioned above, in the Band. Our hearts were made glad, too, when five girls joined the church at the close of those meetings. But we can not measure the work of the Holy Spirit by the accessions to the Evangelical church. Will you not pray especially for the growing number of young people in this land before whom lie almost impassible barriers to baptism and church membership, who yet are seeking earnestly to follow the Master and whose hearts we believe are His dwelling place?

Affectionately yours,
MARY M. PATTISON.

Cairo Girls' College

Unless one has travelled in the Orient it is difficult to realize the great social difference here between the upper and lower classes. In Egypt there is a large wealthy class whose income is usually from the large cotton crops, which the wonderfully fertile Nile Valley yields. This class seems to be entirely lacking in sympathy for the lower classes, and to do little or nothing to help them better their condition. Because the women are veiled and secluded they know little of the lives of others and take little interest in what does not concern themselves. As a result, there is an appalling selfishness in the social life here, a selfishness so cold and cruel that we who have been brought up in a Christian land can not fathom it.

In this college we have girls of the upper classes: daughters of men prominent in the government, in religious and commercial circles. We have a cosmopolitan group, Moslems, Copts, Turks, Persians, Armenians, Jews, Syrians, Greeks and Italians. Because this college is intended especially for the Egyptians, both Moslem and Coptic, and because they need it most, I will speak of them alone.

When a teacher first meets these girls—some quite young ladies—she is charmed by their manners and their apparent refinement. As she enters the class they always rise and bow, and they do the same when she leaves at the end of the lesson. They seem attentive and desirous of pleasing. Little by little, however, she begins to realize that most of this is only a veneer and with sorrow she discovers how lacking their lives are in what we take for granted and how full they are of what we would not tolerate in our civilization. It takes time to find out how they disregard the rights of others and how coldly self-centered they are.

At first it is amusing to hear a girl whose attention has been called to a serious mistake, reply "never mind," or to hear a girl ask seriously if you do not consider her extremely clever, or to discover that each girl has voted by ballot that she is the best in the class, not as a joke but in earnest. But it is distressing to learn to what extent they will go to attract attention to themselves or over-reach others.

Basket ball is very popular here. A few months after I came there was a final game of the season between the day girls and the boarders. There was only a difference of one point in the score at the end of the first half of the game, yet many of the girls on the losing sobbed while many of the girls on the other side came up to ask, not in a spirit of jealousy, but of supreme self-satisfaction, if we had noticed how well they, as individuals had played and how stupid the others were. The boarders lost by a small score and disappeared at once. Later as I passed through the halls I heard weeping. I found some of them on the verge of hysterics, not as a reaction from excitement as anger and disappointment because they had lost. I was horrified at such conduct, but Miss Buchunan kindly remarked that they had greatly improved for this was one of the few matches which had been finished. The first years the game was introduced, some of the girls on the losing side refused to continue. They are not taught at home to control themselves. Whatever they want they must have just like spoiled children. The next morning the talk was upon "Rejoice with them that do rejoice," and it really had a tremendous effect. The girls discussed it outside, and it was a new idea to many I am sure.

So many of the virtues which we expect to be learned at their mother's knees have to be learned in school here when the girls are in their teens. One sometimes comes to the conclusion that they never do good without a personal motive. One of the greatest lessons the girls learn is that they ought to and can help in the betterment of the Egyptian women as a whole. They learn about the mission work done among the poor, a class whom they have dispised and gradually their sympathy is aroused. They find that their influence can always count for good toward removing barriers and toward the general uplift of their more unfortunate sisters. Many of the Christian girls attend a Bible training class and each Sabbath go to different parts of the city to teach in Sabbath schools.

There is much to encourage all in the work of this splendid school, and if at times we become discouraged we have only to visit the homes of the people, and realize the degradation of the social system here. Girls of the middle classes are often taken out of school at twelve years of age and married to a man they have never seen, because their fathers say if they learn more they will know so much that no man will want to marry them. It is worth great satisfaction that the college can turn to their graduates and find that they have remained firm in the pursuit of their ideals although often placed under unfavorable circumstances.

JEANNE SLOAN.

"Moving in Egypt"

When Miss Finney asked me to write this letter, she suggested that I must have "a lot of new impressions" since I have just moved from Cairo to Luxor. I take it that in saying this she gives me liberty to ramble as much as I like.

The first thing to make an impression on one in making such a move in this land of Egypt, is the long railway journey. I left Ramleh,—where we take refuge during the greatest heat,—at seven o'clock in the morning, after trudging for a mile and a half through the sand. I really did intend to ride a donkey, but the donkey-boy failed to appear, as donkey boys so often do. And so I was both hot and dusty when I began the four-hour journey to Cairo. However, that part of the trip was a mild experience. It was the night journey from Cairo on, that was new and interesting to me.

I had about eight hours in Cairo in which to gather up my stray belongings before starting on. Mrs. Harvey very kindly took me in, as she does all wandering missionaries, and Miss Thompson, as is her invariable custom when missionaries travel, escorted me and my luggage to the night train.

Cairo station is an interesting but somewhat uncomfortable place at the times when the up-country trains are leaving. All is very orderly while first and second class passengers are passing to their places, but about fifteen minutes before the train is due to leave, the third class gate is opened, and a wild mob rushes down the platform past the baggage and first and second class carriages. I am sure that it is not the least exaggeration. If you happen to be standing on the platform at the time, the wisest thing to do is either to get away altogether or else to stand as close as possible to the train on one side or to the wall on the other, and leave the center of the platform to the stream of dirty, struggling, yelling men and women rushing pell-mell by carrying on their heads or dragging after them, huge bundles and boxes, their arms full of babies and more bundles, each one pushing and shoving, trying to reach the coaches first to get a seat, or even to get on at all with their baggage and babies, for they are only allowed a very little time. It is wisest, I say, to give way. If you won't do it voluntarily, you will be forced to in spite of yourself. If you yourself are going off on that train, and are thoughtful for your comfort, you will be safely in your compartment before the third class gate is opened.

To go back now to my own journey, it might be interesting to look into the compartment and see how we dispose of ourselves for the night. I was not able to find a place in the harem compartments, and since I was alone, I did not relish sharing an open compartment all night with men. So it was with great relief that I finally found the Reed family on the train. We thought ourselves very fortunate to have a whole compartment to ourselves, but at the first stop so many got off that we were to find a seat apiece. The seats are so long that one can lie on them very comfortably, and so we settled down for a restful night. We do have sleeping cars in this country, but to take advantage of them one must buy a first class ticket, while we travel second class, as a rule.

One of the difficulties of travel here is the baggage question. There is no checking system such as we have at home. All heavy baggage must be sent either by express or freight, the first of which is expensive and the second slow. We try to get over the difficulty by taking as much as possible into the compartment with us. There seems to be no limit to the amount of hand baggage one may take, as we find to our consternation sometimes when our Egyptian friends pile up bundle upon bundle, until there is no room for one's feet. I was in a compartment once where all of the racks and nearly all of the floor space was filled with bread, of the sort that is baked in rings and carried on a stick. It was piled up everywhere without any covering whatever. I suppose the merchant was taking that way of transporting his stock in trade from one town to another.

However, far be it from me to criticise my fellow-travelers too severely. When I left Cairo, I had with me a suit-case, a traveling bag, a hold-all, a shawl-strap with rug, pillow, etc., for the night's journey, a hat-box, a small suitcase, a tennis racket, a parasol, a two-quart bottle of eye medicine for our black cook, Sadia, a lunch basket, and a gulla (porous water bottle). Added to all the baggage belonging to the Reed family, it was a problem to know how to get it all out of our way. The gulla was an especial nuisance, for being porous to keep the water cool, it also let it drip all over the place.

As I have said, our party was fortunate enough to have a seat apiece, and so we had a very comfortable night. The Reeds got off at Assiut at about three o'clock in the morning, but I had still something like seven hours before reaching Luxor.

At daylight it was very interesting to watch the country waking up as we passed by. The land was still bare and dry, but it is the time of the high Nile and the overflow was just beginning to come onto the fields. The desert hills on both sides of the valley were exquisitely colored as they always are at sunrise and sunset. In some places they come very close to the railroad on one side or the other. Think of a country whose cultivated area is so narrow a strip that one can see the desert on both sides for distance of more than four hundred and fifty miles!

I think that I must surely have used up all the space that I am allowed, and I haven't yet told you anything about Luxor and the Mission work here. I am sure, though, that others must have told you much more than I could at the present time.

HELEN MARTIN.

A Visit to an Observatory in Egypt

Ever since I have been in Egypt I have wished to visit the Government Observatory at Helwan. This summer during Association meetings, three of us spent one afternoon there. The observatory is more meteorlogical than astronomical, and is in charge on an Englishman who at present is working with Egyptian assistants only. They are competent to read the instruments and do routine computing, but do not do research work independently. They have instruments for recording graphically the direction and velocity of the wind throughout the whole twenty-four hours, and also for thermometer and barometer readings and for determining the amount of moisture in the air. It was a surprise to one acquainted with the great heat of the sun's rays here at noon, to find that the hottest time of day invariably falls between three and four in the afternoon. Of course that is in the shade, not in the sun. They have a very fine equipment along this line, the standard barometer with which they compare the ones used every day is especially good. Of course there has to be quite an electric equipment to operate all the other instruments.

Then they have an ordinary transit instrument with which to observe the times of crossing the meridian of known stars, so as to get the correct time for Egypt. Every day at noon the correct time is telegraphed from Helwan to all parts of Egypt as it is from Washington at home. Our time is two hours behind that of Greenwich and seven hours behind New York.

The finest instrument in the observatory is a 30 inch reflecting telescope used largely for photographic work. The big glass mirror 30 inches in diameter was made by Mr. Ritchie of Mt. Wilson Observatory in California, who has made most of the very large reflectors. That is, it was made under his direction. A reflecting telescope gives much clearer definition for photographs than a refracting telescope of the same size, for the lens in the latter absorbs some of the light, while the mirror reflects practically all of it. Mr. Shaw, the Director of the observatory, showed us some very fine plates he had taken, largely of comets. Egypt is noted for its clear air and cloudless skies and yet Helwan, near Cairo, is not so good a location as might be so that they cannot work every night any more than than one can at home. Mr. Shaw was most kind in showing us around the observatory and explaining all the instruments to us. Our only regret was that the time was so short that our visit had to be a hurried one.

IDA WHITESIDE.

INDIA

Mrs. E. F. Stewart, Sialkot, India, Editor.

Dear Magazine Readers:—

The Sialkot Convention is just over and I must tell you about it.

The unusual rains this year prevented many from going, and those who went by train had to cross miles of flooded country where in places the water rose to the second step of the car. The train officials of the country are used to meeting such emergencies, and went through at almost their usual speed.

When we arrived at the convention, living in tents was not to be thought of. It was far too wet but that first afternoon it cleared and in no time tents were going up all over the compound.

You ought to have seen the big cafeteria tent supplied with both Indian and American food. The tables were about a foot high and everyone sat on the floor to eat. Indians, Americans and Europeans were all mixed up together, talking like a bunch of school girls. What happy fellowship there is over a meal when a lot of Christian workers get together once a year! There were small tents all over the compound tucked in under every tree and behind every bush for families to live in. Behind the mission house was the big meeting tent with over twelve hundred of us seated Indian fashion on the floor with only a few chairs round the edges.

The day's program was first a morning meeting in the big meeting tent, sectional meetings in the school classrooms, then an English meeting at four-thirty, and finally the big evening meeting for everyone.

"Tamil David," the South Indian evangelist, educated in Moody Institute, Chicago, addressed several of the morning and evening meetings. The chief note in his sermons seemed to be "Sinner Repent." Some of us called him "the John the Baptist" of the convention. His talks were all in English and had to be translated sentence by sentence into Urdu.

Rev. R. Clancy of the Methodist Mission delivered several sermons and many of those who understood the Urdu said they were some of the most wonderfully simple heart to heart talks they ever heard.

But the spiritual climax of the convention was furnished by the Rev. Stanley Jones, also of the Methodist Mission. He told us of the Baptism of the Holy Spirit, and put things very simply and plainly. He made it very clear that we could not do real missionary work unless we were filled with the Holy Spirit.

And was the convention a success? you ask.

I'm sure twelve hundred souls came nearer to the Throne of Grace, and that several hundred purposed in their hearts to start on the Christian life.

We all know that the weather as a subject is rather well worn, but India is still able to give an interesting (if monotonous) variety. This last rainy season has really been an unusually trying one. For missionaries who must get a few weeks respite from the heat of the plains a change to the clouds and fogs and mists and rains of the hills is not always either pleasant or invigorating. And while the cool air is certainly a grateful change, the crawling into bed o' nights between cold and clammy sheets is not. One waits day after day for an hour or so of sunshine which doesn't come, mattresses and sheets and blankets are hung before a small smoky fire, but clothing, shoes, etc., mildew; everything smells musty and there is a glad stampede for the plains when time is up.

Plague still works savages in many parts of India. During the last week of September there were reported 9773 seizures and 7434 deaths, the greatest number being in the region of Bombay and Hyderabad, although disease is bad in some parts of the Punjab.

Cholera also is reported in Sialkot and other towns. But more destructive of life than both of these scourges put together is the common malaria which this year is worse even than usual owing to the heavy and long continued rains. The Government does its best to protect the people with preventatives and remedies, but the people themselves are careless and apathetic, and as hard to manage sometimes as naughty children who refuse to take their medicine. Missionaries are kept busy caring for sick in a season like this.

We are anxiously awaiting news of the sailing of our hoped for recruits—new and returning missionaries from home—but do not yet know what to expect. Doctors for India are still badly needed. Now on the field we have but one lady doctor, and not one home trained nurse. What is to become of our hospitals and the sick people?

Belle Darrow Stewart.

Miss McCullough tells us something of how her busy days are spent: As Mrs. McArthur once said, when speaking of her work, "mine seems to be mostly a ministry of salts, castor oil and quinine," and I might add eye medicine to mine. I do a great deal of "dosing" others, but it is a part of the "ministry" which is done either before or after outside work.

The women of the leading Hindu family in a village near here, came early in the summer for treatment for their children's eyes which were very sore, and would not let them sleep at night. The treatment was successful, and they were so thankful that they told others. This resulted in nearly all the women and children and some men and boys coming from that place to have their eyes cured. One might suppose that the whole village had sore eyes from the number that came. And they are all willing to hear about God and Spiritual things, and listen gladly every opportunity, and beg us to come often and teach them. Some of their friends came from distant villages, begging me to cure their eyes.

A few days ago I returned from my vacation in the mountains. It rained so much there I looked forward with pleasure to the sunshine and dry weather of the plains, where one could get damp things dry. I left Murree in a hard rain which continued for eight or nine miles of the way. The night was spent with Miss Lawrence in Pindi, where we slept out on the front veranda of her neat little bungalow. In the night I was awakened by the rain beating on my face, and one side of my bedding was getting wet.

Wednesday evening I reached home in Gujranwala; Thursday put the house in order and entertained callers and guests, both Indian and American. It was such a treat to have with me the two Misses Strong who were on their way to the Sialkot convention. Being on committees, they needed to go before convention opened in order to help get things ready. They left after breakfast Friday, and I went for the women's weekly prayer-meeting in a nearby village. It was good to be with the women again and find they had themselves kept up the meetings in my absence, something they had never done before. About six o'clock, soon after returning from the meeting, friends on their way from the hills to the Sialkot Convention drove up to spend the night. They were tired from their long journey and I hastened to give them a cup of tea. After this they went about their own affairs while I was called to be present at a meeting of the church session for the examination of a young Mohamedan woman who was asking for baptism.

When I returned from the girl's examination, which was satisfactory—she has since been baptised—I had a few moments to get out things for the dinner table and help to put it in order, when Miss Mookerjee called to consult about a woman whose husband had deserted her, and who was ill in the Women's Hospital in the city. Then a friend wanted to meet the new Brahmin convert who lives with Miss Mookerjee, so Miss Mookerjee went and brought her over, and then there was a flow of talk, as they all asked questions and rejoiced with her who has found such joy in her Savior. She told them how her people had offered her fifty rupees a month if she would give up Christianity and go back to them. "No, never," she told them, "I had everything needful of world goods before I found Christ, but that did not give me the peace and joy I now have in Christ."

Saturday morning, after "little breakfast," our guests of the night left for Sialkot, and soon after it began to rain and continued through the afternoon. Sabbath morning was dark and cloudy, but not much rain fell, and we got to church in the city and back without much discomfort. But about noon it began to storm and continued with heavy wind and rain until night. There was so much water on the ground that we could not go for the usual five o'clock service held in the Industrial Home near our house. All night long the storm raged. People say a hundred houses fell in the city, but as yet I have not heard of any one being killed. When I got up in the morning it was still raining. At the close of our morning worship in Urdu a man came to ask for my horse and cart to take Mr. Mercer's munshi to the hospital, as the roof of his house had fallen in night, and cut off the little toe of his right foot and hurt his head, though not seriously. The other foot was also injured, but not so badly. He had high fever for a day or two but is doing well now. His bed was immediately under that part of the roof that fell. The noise caused him to get up, take a lantern and look upward, when the roof fell partly upon him. When I saw what had fallen—the rafters, the brick and mud—I felt God had indeed saved his life. If all of that debris had fallen upon him when lying upon his bed he surely could not have escaped with his life. His faith in God and in Christ's power to save him has been very strong since he became a Christian. His Hindu friends will no doubt say this is a punishment for becoming a Christian, for leaving the Hindu religion. But his faith will surely be strengthened as he realizes how God has spared his life in this instance. Pray for the new converts.

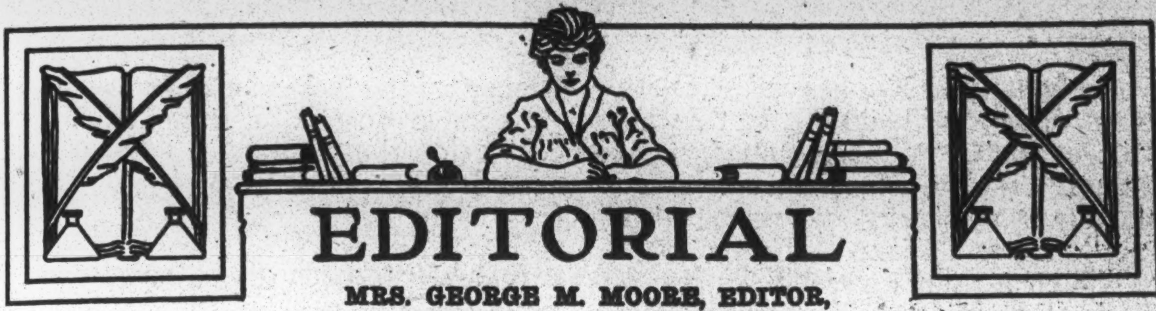
Prevention of Malaria

Commander-in-Chief's Orders

Simla, Oct. 4.—The following order by H. E. the Commander-in-Chief is to be read on parade once a week for one month: Owing to the excessive rain which has fallen this year, strict precautions must be taken against malaria. Unless all ranks co-operate whole-heartedly in the following measures, a severe outbreak of malaria will be prevented with difficulty. The responsibility of officers commanding units for the preservation of the health of their men ("vide" King's Regulations, paragraph 99) imposes on them the duty of neglecting no precautions to ensure the object. (1) Company Officers will inspect mosquito nets daily. Holes in the nets must be darned and not sewn, as otherwise they are easily torn. (2) It is forbidden to wear shorts after sundown, and extra clothing or overcoats must invariably be worn in the evening as a precaution against chills. (3) Men are to be warned that they are more likely to contract malaria in bazaars than in barracks. (4) The protection of men on guard at night requires particular attention. The issue of camphor, eucalyptus oil, lemongrass or turpentine for the face, neck and hands will be found to be a useful protection against mosquito bites in areas where mosquitos are prevalent. Veils and helmets will be worn instead of caps. Arrangements should be made to ensure that men on night duty are provided with some sort of hot meal during the tour of night duty. (5) Close supervision is required as regards the prophylactic issue of quinine for the periods recommended by the local authorities. Officers must attend quinine parades, and particular attention must be paid to the issue of quinine to the men who, owing to duty or other causes, are absent from these parades. (6) It is imperative that the breeding of mosquitos in pools of water near barracks be prevented. (7) Strict orders are to be issued that men must report sick at once if they have fever. On no account should men try to treat themselves!!!

The latest reports regarding cholera in the Punjab show a very considerable outbreak of the disease in Sialkot. Formerly owing principally to the proximity of the town of Jammu and the Kashmir State, Sialkot has suffered very considerably from cholera, but last year, mainly it is believed, owing to the new water supply the station escaped with only a few cases, and it was hoped that in future the incidence of cholera would be limited to only a few cases, but just at present there has occurred an outbreak which although it has not reached any very great proportions, is giving rise to a considerable amount of anxiety. From September 25th to 29th, 64 cases and 33 deaths occurred in Sialkot. In Multan, Amritsar and Lahore there has occurred a very decided improvement, though a few cases and deaths are being reported daily from each place. There has also been a small outbreak at Pathankote which, however, will probably not give any great trouble, as the Gurdaspur district has been and is relatively free of cholera this year. The town of Jagadri now appears to be free of the disease.

As regards malaria there are, as was anticipated from the heavy rains of the past season, signs of a very considerable amount of this disease in some districts of the Punjab. In Montgomery, for instance, where 10 inches, and Hissar, where 9 inches of rain fell in 24 hours, very considerable outbreaks are being reported. Other districts more especially affected are Muzaffargarh, Mianwali and the town of Amritsar. Extensive precautions are being taken to cope with these outbreaks, and already 19 itinerating dispensaries, in charge of Sub-Assistant Surgeons, have been deputed by the Punjab government, the principal duty of the dispensaries being the gratuitous distribution of quinine. In the Hissar district, in addition to two itinerating dispensaries, ten compounders, two to each tahsil, and well supplied with quinine, have been sent to travel about among the more severely affected villages, and in the Montgomery district very similar special precautions have been taken by the medical authorities. At Amritsar the subsoil water has again risen very markedly, and a somewhat severe type of malaria has developed in the town. Steps have been taken by the authorities to cope with the disease, and reports show that valuable work in this direction is being accomplished by voluntary associations in the town. In this connection attention may be drawn to the order issued by H. E. the Commander-in-Chief, published in another column in which preventive measures against malaria are detailed for observance by the army, which are likely to be generally useful.



EDITORIAL

MRS. GEORGE M. MOORE, EDITOR,
XENIA, OHIO.

The New Year

I will wait patient, till, from sphere to
Knowing that it shall be most worthy of
His kindness and His pity and His love,
I will wait patient, till, from sphere to sphere,
Across large times and spaces, ringeth clear
The voice of Him who sitteth high above,
Saying, "Behold! thou hast had pain enough;
Come; for thy Love is waiting for thee here!"
I know that it must happen as God saith.
I know it well. Yet, also, I know well
That where birds sing and yellow wild-flowers dwell,
Or where some strange new sunset lingereth,
All earth shall always of her presence tell
Who liveth not for me this side of death.
—Francis Sherman.

* * *

MISSIONARY PERIODICALS ESSENTIAL FOR MISSION STUDY.

There is need to urge the liberal supply of good missionary reading at the beginning of the New Year program for mission study. Our own Women's Missionary Magazine should be in every home of the United Presbyterian Church, if or not mission study is followed. It is the effort of all concerned in making our monthly misionary periodical to give the best and the widest information concerning our own and world-wide missions. We cannot do more for world-wide missionary information than make mention of important events. We need more than we find in our own magazine if we desire to have a wider knowledge of the subjects assigned for mission study.

We want to give to our societies facts not possible to furnish in our own denominational magazine. We can have such an aid in our preparation for study to a very large amount in the Missionary Review of the World.

We feel we must urge the circulation of this indispensable periodical. There can be at least one copy provided for circulation in mission study classes by the society. The expense is so small when provided by the Society. It will be most gratifying to the editorial management of the Women's Missionary Magazine if societies will at once provide a copy of the Review for use in this year's program. There is nothing so necessary to the cause of missions as a knowledge of faith and prayer for missions.

No one can read the Missionary Review of the World and not find there that throughout the world, men and women are believing in the salvation of the world not by the sword, but by the Holy Spirit and these are to do God's will in making for Christ a kingdom of peace.

The subscription price of the Review with a new subscription to the Women's Missionary Magazine is $3.00 per year. Let every society obtain the Review at once.

* * *

RESULTS OF THE WAR

Here are a few that we have seen suggested: Prohibition of the liquor traffic, woman suffrage, non-partisan politics, more spiritual education, annihilation of speculation, a simple government, down fall of the "heeler" and "the boss," a nobler observance of the Sabbath, a real civic service, a more practical religion, greatly improved integrity in trade and commerce, complete honesty in industry, the elimination of all child labor—and much more is promised. When the achievement of these ends occur the world will be getting ready for the dawn of the millenium. If this is a war for justice equality, honesty, purity and freedom, there may come out of this great struggle the natural results of sacrifice and suffering.

"When a man gives up his life on the battlefield for humanity and public right, should we expect that selfishness, materialism, intemperance, dirty politics and injustice to women and children will share in the triumph?"

Under this terrible cloud of war, which overshadows three-fourths of the world today, there must come into being a greater ideal of self-sacrifice and nobler ideas of life, country, and pure religion, else the awful sacrifices now experienced, and to be experienced, will be in vain.

* * *

It is of great interest and importance that the Foreign Mission Board of our church has provided a new department under its management for missionary advancement. The office of Educational Secretary, has been made possible by the funds of some consecrated members of our church.

Long before this new feature of work, especially for the young people of our denomination, was possible, there was an influence and a preparation for it which has grown into a necessity through the leadership and instruction of one who is found prepared to take this duty.

That Miss Anna A. Milligan should be elected to this chair, was the most appropriate and natural result, following her years of mission conference instruction. Throughout our own denomination and in mission study circles among leaders in missions, Miss Milligan is well known.

Miss Milligan will bring with her zeal, devotion and large information, qualities of leadership, making certain successful venture of our Foreign Board in this timely service to missions.

* * *

We need the missionary enterprise today more than it has ever been needed in the world before. We need it as an expression in the flesh of our conviction that humanity is one. We need it because it alone embodies a true doctrine of race function and race relationship.

We need it because it appears to be about the only instrumentality of Christianity that utters a clear and uncompromised super-nationalistic principle. What ever else we may surrender let us not surrender the missionary enterprise!—From The Christian at War Time.

* * *

THE THIRTY-FIFTH ANNUAL CONVENTION

It is just four months until our next Annual Convention of the Woman's General Missionary Society to meet in the Fourth Church, North Side, Pittsburgh.

The women of Allegheny Presbyterial are happy that they have the honor of entertaining the representative ladies of our beloved church, gathered from north and south, and east and west to consider the interest of our Lord's Kingdom.

The local committee have been busy developing and perfecting their organization to provide for the comfort of the convention and are endeavoring to anticipate the needs of the delegates in order that it may be possible for all to concentrate their attention upon the business of the meeting.

This is to be the Thirtieth Anniversary of the Thank Offering in our church. The goal for this thirtieth offering has been fixed as $100,000. It will be recalled also that our dear Thank Offering Secretary, Mrs. Porter, has successfully presided over this department during all these thirty years.

It is hoped that all our societies throughout the church are praying for the blessing of God upon the coming convention.

MRS. O. H. MILLIGAN,
Ch. Local Committee.

The following letter from the chairman of the Central Committee on the United Study of Foreign Missions is of importance to every Christian and this message is given for thoughtful timely consideration and information.

Beverly, Mass., December 17, 1917.

Mrs. Geo. Moore, Editor of The Women's
Missionary Magazine, Xenia, Ohio,

My dear friend:—

After the Federal Amendment for prohibition is passed in the House of Representatives it must be ratified by thirty-six states before it can become law. There will be need of very earnest work in many states before this is accomplished. As Boards of Foreign Missions we are deeply interested in the whole matter as it affects the exportation of rum to our mission fields in Africa. We can bring to bear a great influence on the State Legislature through the women of our churches.

I have written an article which I hope may find a place in your magazine. The book to which I refer, "Defeat or Victory," or the smaller pamphlet, "The Fiddlers," tells the story of the fight in Great Britain. We have purchased the entire edition and copies may be ordered from Miss M. H. Leavis, West Medford, Mass., who will also furnish programs for rallies. We must not fail to do our part in arousing sentiment or the action by Congress may be in vain. If you will speak of this special department of work in your magazine and the Boards will carry supplies of the literature, I believe the Woman's Foreign Mission Societies may turn the tide, bringing a blessing to our own country and stopping the invasion of Africa with a cruel and unconquerable enemy.

Yours sincerely,

LUCY W. PEABODY.

DEFEAT OR VICTORY

The pamphlet bearing this title was printed in Great Britain last April and sold 100,000 in twenty days. Another large edition was issued when the censor struck it out and made it a crime to read it in Great Britain or her colonies.

The story, however, is not different from that in our own country and experience. It should be read by every Christian and passed on until enough people know the truth to rise and demand in the name of patriotism that this iniquity cease.

A campaign has been conducted in New England in which the Women's Foreign and Home Mission Societies have united. "Defeat or Victory" rallies have been held, culminating in great mass meetings. Before the question of National Prohibition is settled and we have our Federal Amendment to the Constitution, it must be ratified by thirty-six states. We should each know where our State stands in this matter. Is it pledged to the Amendment? If not we should begin immediately to work. While this question is vital to the prosecution of the war on economic grounds, it is also a foreign missionary question. Only through this Amendment can we hope to stop the awful traffic in rum sent out from our country to ruin bodies and souls of men in our mission fields in Africa.

Send for literature on the subject to Miss M. H. Leavis, West Medford, Mass. The pamphlet, "Defeat or Victory" is 25 cents per copy. "The Fiddlers," an abbreviated edition, is ten cents. Other literature suitable for programs is ten cents. Will you make yourself a committee of one to distribute this literature, and to plan for meetings wherever necessary? Will you study your State and pray for wisdom and courage to secure a strong pressure on your State legislators?

Back of this movement is the Federation of Women for Foreign Missions, and the Council of Women for Home Missions.

It is especially desired that the literature go into the hands of leading men, that their influence may be won. We can all of us think of those whom we can interest in the matter. Every vote will help to bring relief to our country and the world.

* * *

ENLIST AS AN INTERCESSOR.

Dear readers of the Magazine: Owing to the time required to secure permission for us to enter our respective fields, we missionaries are not in Egypt, India and the Sudan today, but are just about to sail. We were ready to go, the need was great, the call loud, the laborers few and souls dying without Christ, but we were detained. It was hard not to be impatient at the delay, but we now feel that the foreign work has been blessed through this extra time in America.

Those of us who could, gladly consented to take part in the deputation work planned by the Board, and seven teams of three missionaries each were formed. We began work about the middle of September visiting the congregations of the Presbyteries in the Middle West. After each congregation had been visited by one of these teams, the missionaries, with the exception of those who sailed for Egypt and the Sudan on October 27th, joined to form one large team which conducted an Institute in a central city of each of the seven Presbyteries in which they had been working. These Institutes were all well attended. At one, every pastor in the Presbytery was present, bringing a splendid delegation from his church.

But why all this effort? Why not let people read about our mission work? Why? Because they will not read about it until they are interested in it. But if they are interested, they will not only read about it, but they will go a day's journey to get in personal touch with the missionaries and their work.

The cause of missions is the cause for which a Church lives, but when the mission work seems vague and far away, is it any wonder that we have not enough missionaries, or enough money, or enough intercessors? Our work across the seas must be made to live in the heart of each one right here in America and then every United Presbyterian will realize his or her responsibility for it.

God had a definite purpose in sending us out on this work. He may have had many, and may have accomplished much of which we were unconscious, but we know that He wanted, and still wants, to enlist intercessors. Does He still "wonder that there is no intercessor?" Think of the mighty task to be accomplished! How is it to be done? The millions cannot be brought to Christ by the few missionaries on the fields unless you and I get down on our knees and begin to pray definitely for the ones for whom we are responsible over yonder. Then, and only then, will they be brought out of darkness and death into light and life. God uses the missionaries only to do the work made possible by prayer. Were the 407 missionaries needed to have one for every 25,000 in our fields, to be sent out this year, the millions for whom our Church is responsible could not be brought to Christ without intercession. We might reach them speaking face to face, but "We can strike the spiritual Prince of Egypt, India and the Sudan only by way of the place above, where Christ is ever living to make intercession, for prayer based on God's word is the only weapon man can use to touch the invisible foe."

In one of the afternoon meetings, after an interesting question box, someone said, "Now we have learned that the most urgent need in mission work is prayer, and we believe it, but we feel that something is needed before we can pray. What is it?" This is a vital question. The heart of the true intercessor must be utterly surrendered to Christ. "He that hath the Son hath life." He sees the multitudes, hears the heart-rending cries of the perishing for whom Christ died, and falling down at the Saviour's feet cries, "O Master, what wouldst thou have me to do? Henceforth I am thine." Through the intercession of such a one souls will be brought to Christ.

Nothing has given the missionaries more joy than to learn that as a result of this deputation work circles are being organized to pray for the missionaries and the work across the seas. In one church a little room has been set aside as a prayer-room where intercessors meet before the regular services. In another, the, Sabbath School devotional period on Communion Sabbath was converted into a season of prayer for Missions. A number of leaders have pledged themselves to begin definite work along these lines and many prayer cycles were sold and there is now intercession for the missionaries and the work in homes where definite prayer was not possible before.

Let us as one man lay hold of this great "power that moves the Arm that moves the world!"

And now we sail.

Have you enlisted as an intercessor?

Mrs. J. H. Stewart,
American Mission, India.

(Written just as the India party was ready to sail from San Francisco, November 10, 1917.)

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

The Message of the New Year

I asked the New Year for a message sweet,
Some rule of life with which to guide my feet,
I asked—and paused:
He answered soft and low—
"God's will to know."

"Will knowledge then suffice, New Year," I cried,
And ere the question into silence died,
The answer came:
"Nay! but remember, too
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
Yes! this one thing
All other things above,
God's will to love."

The New Year Motto for Missionary Societies

Unity in Purpose
Unity in Prayer
Unity in Service
Unity in Giving
Unity in Loving

Scripture Exhortation:

Fulfill ye my joy, that ye be of the same mind, having the same love, being of one accord of one mind.
Philippians 2:2.

HAPPY NEW YEAR TO ALL.

With the glad notes of praise and gratitude from the 1917 Thank-Offering "Ingatherings" ringing in our ears, we turn to greet the New Year with hearts all aglow with hopes of entering new doors of service for our blessed Lord through the future of our beautiful Thank-Offering. God has marvelously blessed our feeble efforts along this line of giving in the past thirty years. Will He not bestow even richer blessings if the entire women membership of our church will enter the ranks of workers, and give their gifts of gratitude day by day or week by week?

Let us hasten that glad and happy day:

By praying for it.
By working for it.
By believing in it.

Why is January a very important month of the year?

Because it marks the beginning of special efforts for the year's Thank-Offering. Because if the work is to be a success, it needs to be well started at the opening of the year.

Because each New Year should find the women of the church ready to take up the Lord's work with new vision, new life, new energy, new resolves, to pray more, to work more, to deny self more, and to give more than in any previous year.

We are Wondering!

What is Uncle Sam doing these January days to add interest and information to the Thank-Offering Department of our women's work? Is he speeding the well-filled in Thank-Offering blanks of all the missionary society, Women's, Young Women's, and Juniors, to the addresses of their Presbyterial Thank-Offering Secretaries, so that they in turn, after having compiled from the blanks their annual reports, may send them on laden with encouraging figures, to the business address of the General Thank-Offering Secretary, 905 Publication Bldg., Ninth street, Pittsburgh, Pa., for her report to the May convention?

We are wondering if all the Presbyterial Treasurers have sent in all the Thank-Offerings placed in their hands by societies to Mrs. J. B. Hill, Board Treasurer, before her books closed January 1, 1918?

We are wondering—yes! anxiously wondering! if the full $100,000 asked for *and needed,* has come into the treasury for missions?

We are wondering if the congregational Thank-Offering committees have their plans perfected whereby to secure a large sum for 1918 offering.

We are wondering—what more the General Thank-Offering Secretary can do to make the work a success.

AN EVERY-DAY EXCUSE.

"So many calls—there is no end to them these days."

In the year just closed, the above excuse for not giving to missions has sounded forth so frequently as to have become harsh in its notes of emphasis.

If this excuse sounds harsh to human ears, how think you it must sound to the ears of Him who reads the heart that prompts it?

We face war times for the New Year—times which will call more and more for enlarged efforts and more liberal gifts on the part of God's people for the extension of Christ's kingdom at home and abroad.

The terrible war conditions into which the nations of the earth have been so mysteriously drawn place a responsibility, more heavy than ever before, upon the whole Christian church. We fear that the tendency will be to divert our minds from the things spiritual to things material. The startling news has already been sounded forth that "here and there" is found a woman's missionary society that his decided to give all its time to Red Cross work as long as the war lasts.

Hear the voice of the Lord to all such! "These ye ought to have done and not to have left the other undone. Matthew 23:23.

When Jesus gave His parting command to His disciples: "Go ye into all the world and preach the Gospel to every creature," He did not limit the obedience of the command to times of peace.

From the pages of history we learn the pitiful story of the deadening effect of war upon the spiritual life of every nation engaged in it.

Our nation—our own loved "land of the free" has been drawn into the maelstrom of war, and we fear will enter in deeper and deeper as the sad days go by. At such times the church of Christ must suffer and its work be sorely crippled, if its members, consciously or unconsciously, become so absorbed in the temporal needs of the world as to neglect "the weightier matters of the law" and fail to feed the souls of men with spiritual food that nourishes unto eternal life. Throughout the United States there are thousands of men and women of means who take little if any interest in the great cause of missions, the one cause nearest and dearest to the heart of our Lord. Yet, these same thousands are today, more or less, interested in the good work of the Red Cross and kindred organizations and are opening wide their pocket-books, which have ever been closed to the urgent call of God for the diligent spread of His gospel, until the whole world shall know of Christ the only Savior.

It is *right* and *just* for Christians to aid in every movement that is for the betterment of people engaged in and suffering from the results of war. Truly, "It is God-like to give: It is not God-like to withhold." Yet, when from non-Christian lands we hear the agonizing cries of souls starving for the "bread of life" which we have to give, and when the sad wails of the oppressed and downtrodden races who are dying daily and are being laid in Christ-less graves, come to us, should Christians turn a deaf ear and refuse to support the cause of missions which can meet every need, and plead the common excuse: "So many calls for war purposes these days." Should they? Jesus awaits the answer.

Reader! *Are you willing during this New Year to ask no more favors of your Lord, if He will ask no more of time and strength and means from you? Are you? "Think on these things."*

THE WORLD IN CLEVELAND.

Mary Clokey Porter, Reporter

From December 2nd to December 10th, "The Armory" on Sixth and Lakeside avenues, Cleveland, was well named "*Central* Armory," as from all parts of the world came missionaries old and young, with their exhibits and *centered* in twenty spacious booths and called the exhibit, "The World in Cleveland."

Through the eye-gate and the ear-gate, thousands of visitors from near and far enjoyed a wonderful tour of the world and gained knowledge equivalent to a whole year's reading of books and periodicals on the mission work of the world.

The Armory was open daily from 10:30 a. m. to 10:30 p. m. under the auspices of the Home and Foreign Mission Boards of all denominations and the Educational and Missionary Committees of the Federated Churches of Cleveland.

The key-note of the addresses given each day was "The Great War and the World's Call to the Church."

The Central Armory is a large stone building occupying most of a square in space. The beautifully decorated booths were located around the four sides, under broad galleries, leaving in the center a vast auditorium which with the galleries, seated 2500 people most comfortably.

On the opening day, Sabbath, December 2nd, over 200 missionaries and members of Mission Boards spoke in Cleveland churches and outlined the great mission work of the world.

Attendance.

The entire week was marked by large crowds, hundreds being turned away from "The Armory" at night sessions.

"The World in Cleveland" was financed by the sale of patrons tickets at $1.00 each, and admission fees of 15 cents for adults and 10 cents for children each day by non-holders of patrons' tickets.

The Booths.

The booths, 20 in number, were in charge of different denominations whose activities were represented therein through attractive charts and maps and literature besides the extensive exhibits of curios, costumes, etc. The Egyptian booth with its splendid exhibit representing the work of the United Presbyterian church in Egypt and the Sudan was under the special care of Dr. W. S. Moore, of Assiut Hospital and Miss Elizabeth Hamilton, who served eight years as a teacher in Assiut College, with a goodly number of faithful helpers from the United Presbyterian churches of Cleveland.

The universal testimony of visitors to this booth was "No finer maps and charts are seen in the entire exhibit than of Egypt and the Sudan."

The Women's Court

This booth, located in the center, opposite the main entrance to the Armory, attracted much attention. Beautifully lettered, panels 3 x 6 feet in size, lined three sides of the booth, which portrayed the missionary activities of the women of various denominations.

The statistics alone proved a revelation to thousands of visitors, many of whom tarried long to copy such figures as they wished to carry home for future use. It was the most complete survey of women's part in mission work ever given publicity. Efforts are being made to have this first collection of such information published in leaflet form. The work of our Women's General Missionary Society was displayed on two large panels, which by request, may be hung in the Women's Board Rooms, ninth floor of Publication Building, Ninth street, Pittsburgh.

Near the "Women's Court" each morning at 11 o'clock, representatives of different women's boards, including our own Home, Indian, Freedmen and Foreign Secretaries, presented their special departments of work to large groups of interested women.

Attached to several booths were dark rooms where stereopticon talks were given each day by missionaries and Board secretaries upon the countries represented in the pictures thrown upon the screens.

Women's Council of Federated Churches

Three afternoon meetings under the Women's Council were held, with specially strong programs of addresses, during which the booths were closed to visitors.

Miss Carrie Barge, of the Methodist Episcopal church spoke on "Women's Work in Home Missions.

Mrs. Helen Barrett Montgomery's subject was "The Church's Mobilization Week."

Mrs. Florence Miller Black spoke especially to young women. Her subject being, "The Duty and Opportunity of the Young Women of America to the Young Women of the Orient."

Missions in Movies

One striking feature of the week was the fine exhibit of motion pictures and lantern slides on three afternoons by Rev. Summer R. Vinton, leading authority on this illustrative method of portraying mission work. The program on Saturday afternoon was especially for children who were admitted free to the Armory.

Evening Mass Meetings

The great mass meetings held every evening except Tuesday and Thursday were addressed by speakers of national reputation.

Subjects:

"Making America Competent," by Rev. Charles L. White, D. D.

"The Church of Christ in a Distracted World," Rev. James L. Barton, D. D.

"The New Missionary Appeal from the War," Mr. Robert E. Speer.

"France's Need—America's Opportunity," Bishop Charles D. Williams.

"The New World Situation in the Light of the War and the Church's Responsibility," Rev. Sherwood Eddy.

"A Persecuted People," (Armenians and Syrians), Rabbi Stephen S. Wise.

The address which perhaps impressed the large audience most deeply was that on "France's Need—America's Opportunity," by Rev. Charles D. Williams, Bishop of Michigan, who a few days previous had returned from France where he had served as a member of the Red Cross Commission.

Dressed in the Red Cross uniform, he portrayed the present needs of France and the efforts being made by the Red Cross, Y. M. C. A., and the Quaker organizations to meet the needs, in a way no pen can describe, a way which only his own pathetic voice could set forth.

The Spirit of the Times

The magnificent spectacular pageant, given on ~~Tuesday and~~ Thursday evenings, in which six hundred men, women and children took part, was an interpretation of the reality of war, the ministries of kindness, and the friendly relations with all nations which will exist when Christian ideals prevail throughout the world.

The program was well adapted from a pageant prepared by Mrs. Lucy W. Peabody for the Women's Congress held in San Francisco and presented in one of the largest courts on the grounds of the Panama Exposition.

The scenes, the tableaux, and the accompanying music by soloists, quartettes, glee clubs, college bands and orchestra, made an impression upon the thousands of spectators which will not soon be forgotten.

What should be accomplished through "The World in Cleveland"?

A new vision of the mission of the church in this present world crisis. A new conception of the church's new responsibilities and opportunities at home and abroad. To create and deepen interest in the fresh call to the nation for world evangelization. To direct the attention of the war absorbed people of the United States to the greatly increasing demands upon all Mission Boards for workers and money.

To strengthen the common purpose in which the nation is rendering war time service and to show that back of all stands the great inspirational power-house—the Church of Christ.

Cleveland's Hospitality

Our personal report of the week spent in Cleveland would be far from being complete, if we would fail to speak of the charming hospitality of the members of the United Presbyterian churches shown toward the missionaries and members of their own Mission Boards.

On Monday evening, the pastors, with their wives, and a number of co-workers, gave a most enjoyable "fellowship" dinner at the Hotel Olmstead.

Tuesday noon, at the same hotel, the officers and members of the various missionary societies, numbering 42, gave a luncheon, where the work of the Women's Board and the Thank-Offering "Ingatherings" of 1917 were set forth in after luncheon addresses.

On Wednesday evening, the Missionary societies of the First church entertained their visiting friends at a supper where an interesting and instructive program was most acceptably carried out.

Thanks to the kind friends in the United Presbyterian homes of Cleveland.

From a Thank Offering sermon by Rev. J. Alvin Orr, D. D.

Text—And I, if I be lifted up from the earth, will draw all men unto me. John 12:32.

What cheer there is in this unchanging, indiscourageable purpose of Jesus!

There is a tendancy to lose heart in our faith that Christ can overcome all the hatred and confusion and darkness of the world, and to lose our cheering conviction that the Kingdom of Christ will cover the whole earth. But the claim of the Saviour is that the utmost ends of the earth shall be drawn to Himself.

If there is any tendancy to think of curtailing our activities for making Christ known to the utmost ends of the earth, any disposition to postpone missionary propaganda till the war is over, here is surely a fresh assurance to our faith. We need not abridge or limit the outgo of our sympathy. We need not be dismayed concerning the effectiveness of Christ in the world. His ability to draw all all men to Himself, yes, the certainty that He will do so, inspires us unfailingly to the demands of the worldwide task He has given us.

The one purpose which guided all the Saviour's actions from that dateless time when He entered into the covenant with God to be man's Redeemer, until this present moment, has been to bind men into a kingdom of mercy, of love, and of joy, a kingdom in which he shall be supreme. Upon one purpose for the accomplishment of that object, He has spent and is spending Himself. He came to establish a Kingdom: He died to save the whole world. He was lifted up to draw not some men but all men unto Himself. And the purpose and plan of Christ will never be changed.

Therefore, we steadily claim that the chief business for every Christian is to get this world to know Christ. And surely in these days there is a tendancy that our sympathies shall be confined to our needs and those of our allies in the great war: but as regards the end if the earth,— well, for the present we must somewhat curtail our activities. But if ever there was a time when selfishness in individuals or nations is insufferable, it is now. Not even in these days will it do for the Church of Christ to in any wise slacken or shirk in her duties of giving the whole world to know of Him. Since the object of His death is to draw all men unto Himself and He has commissioned His Church to make Him known that they may turn to Him that obligation is unaltered by any earthly condition.

Missions are in time of testing. A great deal is said about what the church will have to do in the whole round world in the great tasks of reconstruction. But it is disobedience and fatal disobedience, to slacken our zeal in giving Christ to the last man in the world today. Religion always dies if it does not attempt resolutely to conquer the whole world.

In this day of absorption in international—political affairs, we desire to call upon the Church of Christ to continue zealously its missionary service. For if it is good to me to know Christ, I am under obligations to make Him known to every man in the world.

We protest against the disposition to slacken missionary interest because the need still exists, intensified indeed, today. If men have needed Christ the world round at other times they need Him more today than ever. Surely the present breakdown, the failure of all ties, commercial, intellectual, racial, have emphasized anew that the only bonds that will bind the nations permanently together are the bonds of real fellowship in Christ. And so the need still exists. Men around the whole world need Christ today, for the body's sake. Where in the world today are men hungry, except where the Gospel has not truly come home into the lives of men? "If Christ were King in the world today there would not be a hungry mouth anywhere under the sun, nor one little crying child." The awful physical debauchery of the world, the unnecessary suffering is due to a failure to know Christ. More than half the people of the world today are living without any scientific knowledge of hygiene, medicine or surgery. They are born, pass through life and die unattended by any physician, unless it be some quack doctor who aggravates suffering rather than alleviates it.

The need of the world intellectually is appalling. More than half of the people living in the world today are unable to read or write. It is not because they do not have mental capacity . A few years ago the President of a great American University where there were about 3000 students, 30 of them being Chinese, declared there were no other 30 men in the University, who were their equals in scholarship. The more than half of the human race who have never learned to read or write are those who live in lands where Christ has not been lifted up. Yet almost 2000 years have gone since He commanded us to go and teach all nations.

From the moral standpoint, volumes might be said about the need of the world for Christ. In America the pools of iniquity are deep and foul where Christ does not reign, but in other lands they are deeper and darker still. Have you considered that Christianity is the only religion in the world that forbids polygamy? Every other religion either allows it or enjoins it. The very gods of Hinduisn and Buddhism and Confucianism smile upon incest and lasciviousness of the worst sort. In China and Japan the laws allow adulterous practices in the sacred temples as the highest type of worship to their gods. Into what inexpressible depths of moral depravity must men fall when this is their highest ideal of worship.

The need from the religious standpoint is pitiable in the extreme. Dr. White tells of his experiences in some of the lands across the sea among Buddhists: "A common sight is to see poles erected, on the top of which are little wheels, within which are stripes of paper with prayers written upon them. Some of them are to be turned by the wind and some are turned by means of little chains and cranks. The revolving of the prayer wheels by the wind or by the turned cylinder is their absurd way of lifting their prayers to God.

What a tragic conception of prayer! And he adds: "I shall never forget the amazed expression on the face of a little girl in North Carolina, to whom I showed one of these prayer wheels, as she asked the natural question: "Why does not somebody tell them?" Well, until they understand God and Christ they will never know how to pray. Absurd and grotesque are their ideas about God.

Results prove that God is bringing His Kingdom, through making Christ known. Marvelous are the revolutions toward Christianity in Russia today. More changes were made in the Church of Russia during the month of May than in the two centuries previous to it. The power of the Greek hierarchy is breaking and 1262 delegates, representing over 7000 congregations, recently determined upon a Presbyterian rather than a Catholic system of Church activities. In Turkey during the last 50 years, the number of Churches has increased from 40 to 145.—Protestant church members from 1000 to 16000:—Openly confessed Protestants from 7000 to 54,000. In India the growth in the last 50 years has been from 1000 to well over 275,000. In China during the last ten years, the growth has been over 200 per cent. In the face of facts like these, who can deny but this plan of God is the plan which we must follow.

There are great needs in Europe today. We must respond to the Red Cross work and the feeding of the hungry with every possibility and up to the full measure of their need, for there are millions of little children in Asia every night crying themselves to sleep in their hunger. But for the satisfaction of the deepest need of men, more imperative now than in any day in the history of the world; yes, because of the Christ's last command—the missionary enterprise must have the hearty co-operation of every follower of Christ.

The condition upon which the whole world is to be drawn to Christ is—"And I, if I be lifted up."

There is no other way to lift Christ up than by the sending of men and women to tell the story of His love: and since there is in Him enough to pardon, cleanse and glorify the whole world and they who go to tell the story are the connecting link between that mighty reservoir of redeeming grace and a darkened dying world, the duty of sending men to tell of Him is simply inescapable, unavoidable.

These men must be sent out by our gifts.

There is no way by which you can become so godlike in the use of your money as by giving it for the establishment of the Kingdom of Christ in the world. It is godlike to give "for God so loved the world that He gave "His best. And I tell you "a man may give without loving, but he cannot love without giving." Giving is the manifestation of the measure of our love. It is a grace. And if the Church of Christ would give one-tenth of her income—if you and

I would do that—how our giving would leap forward by bounds. To do less than that, says the Scripture, is to rob God.

The war today plainly proves that the world's great need is Christ. Who but Christ can ever join this great discordant world together? We tried to do it with trade, and it could not be done. We have tried it with treaties and they are treated like scraps of paper. There is only one way in which this world can be united. "I, if I be lifted up—will draw all men unto Me." If, in Christ, the whole of humanity becomes one flock ,then the hope of permanent unity shall be realized. In a day when the world is weary of its strife and hatred and war, surely we shall not abridge then our efforts to make Christ known to the last end of the world. It is certainly no time for retreat. I plead with you as Christian men and women, to allow no retreat in our missionary zeal.

In the darkest days of the Civil War the missionary enterprise was maintained and enlarged. One of the largest boards in America did not withdraw a single missionary or shut up a single Station for financial reasons. The Scotch, Canadian and English churches are not retreating. The Wesleyan Church anl the London Missionary Societies in Great Britain are not slacking. Shall we with immensely more wealth than they, retreat in the day of testing?

Today let us not know how to beat any retreat. Let us hear the voice calling now more clearly and more appealingly than it ever called in any of the days gone by, "If ye love me, ye will keep my commandments."

What did He command? In those very last moments, His chance for one final word, until the sky grows ruddy with the hope of His coming again, there, before the clouds caught Him up out of sight of men, He said: "Ye shall be my witnesses unto the uttermost parts of the world." And not even the thunder of the guns across the battlefields of northern France can drown in the heart of any Christian man the summons ,the deathless abiding summons, of those last words.

SENIOR LIFE MEMBERS

(Twenty-five Dollars)

November 20, 1917 to December 19, 1917

1. Mrs. H. D. W. Garrett, Detroit, Mich. By Mrs. Robert J. Hutton.
2. Mrs. S. T. Shaw, Latrobe, Pa. By her husband.
3. Mrs. Ellis Baker, Latrobe, Pa. By her husband.
4. Mrs. Harry Maginnis, Latrobe, Pa. By her husband.
5. Miss Isabelle Findlay, of Y. W. M. S., McDonald, Pa.
6. Miss Jennie Kennedy, Goldfield, Iowa. By Goldfield W. M. S.
7. Mrs. Minnie P. Hudelson, Dunrieth, Ind.
8. Mrs. Janet S. Sharp, by Tabernacle W. M. S.
9. Miss Jessie Small, Xenia, Ohio.
10. Miss E. Roxy, Martin, Cairo, Egypt.
11. Miss Elsie E. Grove, Khartum, North.
12. Mrs. E. L. Porter, Wooster, Ohio. Missionary on Furlough.
13. Miss Eleanor Wallace Maconachie, Missionary on Furlough.

The above five by Mrs. George Moore, Xenia, Ohio.

14. Mrs. Margaret Sebring, Columbus, Ohio.
15. Mrs. Clara McCuddy, Springfield, O.
16. Mrs. W. P. Tate, member of Sugar Creek Congregation, Spring Valley, Ohio.
17. Mrs. Martha McCoy, Grove City, Pa.
18. Mrs. S. E. Brown, Wichita, Kansas.
19. Mrs. Lydia Magill Thompson, Assuit, Egypt. By her mother, Mrs. Wm. H. Magill.
20. Mrs. J. D. Magee, Valencia, Pa.
21. Mrs. Annie Campbell. In memory of Mrs. Louisa Parks.
22. Miss Edith Kennedy. By Mr. and Mrs. F. B. Kennedy.
23. Mrs. Ollie Kerr. By Mr. T. E. Kerr.
24. Mrs. Charles Groetzinger, Leetsdale, Pa.
25. Mrs. Sarah Graham, Charter member W. M. S. 1st Seattle, Wash.
26. Mrs. A. W. Crawford, member of W. M. S. 1st McKeesport, Pa. Courtesy of her son and his wife, Mr. and Mrs. A. W. Crawford.
27. Mrs. R. H. Barnes, Olathe, Kansas, organized first missionary society in College Springs Presbytery. Courtesy of York W. M. S.

28. Mrs. Mary Hunter, Homewood W. M. Society

29. Mrs. D. T. Rogers, Homewood W. M. Society.

30. Mrs. J. Scott Walker, Carnegie, Pa.

31. Miss Valencia M. Welch, Ingram, Pa. By her sister, Mary M. Welch.

32. Mrs. W. L. C. Samson, Knoxville, Pa. By Y. W. M. S. Bovina Center, N. Y.

33. Mrs. Louise Smith, member of Oakland W. M. S.

34. Mrs. Andrew Campbell, Fair Haven, Ohio. By daughter, Emma Campbell.

35. Mrs. David McClellan, Oxford, Ohio. Courtesy of W. M. S., Oxford, Ohio.

36. Mrs. Frank Barnes, Hanover, Ill.

37. Mrs. J. K. Boyd, Monessen, Pa.

38. Mrs. Ritchie, member of W. M. S., San Antonio, Texas.

39. Mrs. J. L. Miller, member 6th W. M. S. Pittsburgh, Pa.

40. Mrs. Robert Bamford, Midway, Pa. By her husband.

41. Mrs. Oscar V. Aiken, Midway, Pa. By her sister, Jean M. Cummins.

42. Mrs. J. M. Wallace, Midway, Pa. By her sister Jean M. Cummins.

43. Mrs. J. Martin Miller, Canonsburg, Pa. By her husband and children.

44. Mrs. James Reed, Canonsburg. By her daughters, Myrtle and Ethel.

45. Mrs. J. W. Harper, McDonald, Pa. By her son, W. A. Harper.

46. Mrs Minerva Morgan. In memory of Luther M. Morgan.

47. Mrs. W. W. Arnold, Houston, Pa. By her husband.

48. Mrs. John A. McCalmont, Houston, Pa. By her husband.

49. Mrs. C. B. McAllister, Washington, Pa. By her mother, Mrs. W. W. Weir.

50. Mrs. Jacob Cole, Rochester, N. Y. By Mr. and Mrs. John Heslip, in memory of Mrs. Heslip's mother, Mrs. Sarah Wood.

51. Mrs. Adelina Dobson, Youngstown, Ohio. By congregation S. Youngstown.

52. Miss Margaret Dennison. In memoriam, by her brother and sister, Mr. and Mrs. L. M. Dennison.

53. Mrs. Carrie L. Hood, Toledo, Ohio. By Mrs. W. P. Wiegering.

MRS. J. B. HILL.

LIFE DIRECTORS

W. G. M. S.

1. Mrs. J. W. MacDaniel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.

MEMORIAL ROLL

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Sarah Anderson. By her sister, Miss Sarah Anderson.

MRS. J. B. HILL, Treas.

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LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 6410 Beacon St., Pittsburgh, Pa.

# YOUNG WOMEN

Edited by the Young Women's General Secretar

Miss Ida B. Little, 132 Allison Ave., Washington, P

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.
Miss Edna Jean Giffen, Cairo, Egypt.
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot.
Miss Ruth M. Eddy, Cairo, Egypt.
Miss Christianita Totten, Henderson, N. C.

NEW SOCIETIES.

Los Angeles Presbyterial, Riverside Kings Daughters, 14 members, Pres., Miss Riba Thompson.

NOTICE!

Miss Maconachie has some suggestions for our societies in their Corner. Read carefully. There is no lack of opportunity for our Y. W. societies to do good. Our country calls you. The Church has been calling lo, these many years. May the call be responded to from all quarters.

A FEW OF OUR MILESTONES ---

Recently a member of a Young Women's Society expressed a wish to know something of the history of our organization. Beyond twenty-eight years back, little is known except that there were a few organizations. When they were organized the societies themselves will likely know. That Monongahela and Allegheny Presbyterials had the first of these has not been disputed.

The records show fifty societies, or possibly a few more, in 1889. The growth in numbers was not rapid. In 1904, only sixty-eight societies were reported, a net gain of probably *eighteen* in a period of *fifteen* years. One reason for this slow development may have been that no one was specially responsible for this part of the missionary organization. At least, the work began to grow noticeably after the appointment of such a person. In 1903, Mrs. T. D. Mellon was elected secretary of Young Women's work but was compelled to resign in less than a year, because of illness in her family. Mrs. N. L. Wallace was her worthy successor, then Mrs. J. A. Alexander, who ably filled the position for a few years. From 1904 to 1917, a period of *thirteen* years, the net gain in number of societies has been *two hundred and sixty-four*. We must remember that the introduction of Presbyterial Y. W. secretaries, the increasing popularity of the organization and an awakened church were strong factors in securing such a large gain.

In 1906, the idea of a special work for the Young Women's Societies was decided upon. This work was to benefit the home and foreign field alike. While the goal for this first year was the support of four missionaries, but three were taken up. These were Misses Sue Cooper White, Anna Torrance, and Christianita Totten. Miss White, later Mrs. McArthur, served and died in India. Miss Torrance, now Mrs. Hope, was in the service of the Home Missions department. Miss Totten is still with the Freedmen, being matron in Henderson Normal, Henderson, N. C. Just now, she is laid aside because of illness, but hopes soon to take up active work again. The personnel of those thus supported has changed now and again. Six missionaries are now being supported, two in India, two in Egypt, two in the United States. Their names are to be found in the magazine, Young Women's department, monthly. The amount paid to this Special Work in 1908 was $1,750. In 1917, $3,615.

Before the year 1908, there was no separate accounting of the Thank-Offering so far as the Women's and Young Women's societies were concerned. This became somewhat intolerable to some of the young women and they were given their own envelopes and were allowed credit for their gifts. The first offering was $3,185.93. Nine years afterwards, or 1917, it was $13,657.75. The regular offerings also increased almost $7,000 in that time being $17,844 in 1917. The total gifts in 1908 were $14,296.93. In 1917, $31,501.75.

The membership has increased the last ten years almost thirty-seven per cent, being 7,956 in April, 1917, Egypt's 310 being counted in this total.

Lest we are satisfied to sit down and rest on our laurels, just a few future milestones might be suggested:

Within five years, why may not the *six hundred and more congregations* that are still without any organized work for their young women get into line?

Why may not the *twenty* to *twenty-five thousand young women* outside the pale of a missionary organization enroll themselves as active members?

Instead of *six* special workers which were *supported* by just *one hundred and fifty societies* last year, why not *twelve* by the present three hundred and more societies? Or, with the prospective six hundred societies added, why may not thirty-five young women be our direct substitutes, thus helping to place the longed for 407?

The average Thank-Offering gift this year was $1.79. Why may not the present membership in America be "10-centers" weekly, bringing in $39,759? Or, if the unenrolled twenty thousand were likewise generous, another $100,000 might enter the Thank-Offering coffers.

Visionary, you say? Perhaps so, but not if the love of Christ was shed abroad in fullness in our homes and churches. There is no limit to possibilities if Christ has the "right of way."

Who will be the first to help initiate these so-called "future milestones"?

Ida B. Little.

ALMOST A SUCCESS IS FAILURE.

In this day when so much stress is placed upon efficiency in every line of work, it must be the goal for our missionary society if it is successful. Success is to accomplish desired ends. We may have nearly all of the essentials for success but yet if the society does not have them all, it is a partial failure. We know that if a ladder is too short we cannot go where we wish, but we fail to accomplish our task.

Often the small society is more successful and has apparently more delight in its work and more heart sympathy among its members and with the work of the Master than the one that can boast of a large membership. There is always a greater responsibility for every one in a smaller society and the members take more interest in the meetings and do their part of the work. We are not to despise the day of small things.

A society that has a large membership is not always a success because in many instances the members do not all really belong to Christ and they do not conduct the work in a Christian like spirit but more like a club. Is it not the aim that each member be filled with the Spirit and bubbling over with earnestness.

In a society where the members are fault-finding and disinterested it is very hard to make it a success. The members may pay well but this may be one of the easiest things to do and it is not given with a Christian spirit.

The aim of the General Missionary Society has been for every woman in the church to be a member of the Missionary society. This would be a great achievement and may it be fulfilled. Now, only about one-third of the women in the church belong to missionary societies. An element of success in the Young Woman's Missionary Society is the training of the young women in such a way that they will be able to fill the ranks of the Woman's Missionary Society when they obtain womanhood.

Since the tendency of the times is toward games and amusements, can not a really successful society make use of this element in making its programs both to arouse the enthusiasm of its members and to attract new members? Contests always arouse a desire to do one's best to win and the missionary knowledge thus gained will lead to greater efficiency. Of course, there is danger of overdoing the social side and becoming secular.

The chief objects of any missionary society is to develop a missionary spirit and assist in the missionary work of the church and to secure consecration to Christ and His cause. It readily appears then that a successful society is one that attains the highest degree of efficiency along these lines.

To develop a missionary spirit, there must be a knowledge of the work, the fields, and their needs. This entails a study of missionary literature and the biography of missionaries and of the geography of the lands where missionary work is being done. If this line of instruction is prayerfully followed it invariably results in the creation of a zeal for missions in the hearts of the members of the society to which they belong. This zeal is for the salvation of the souls of millions in heathen lands.

The evidences of success along these lines are demonstrated by a willingness to pray and to give to the work for the attainment of these objects.

Miss L. Johnston,
Ottawa, Kans.

THE ITALIANS AT BUTLER, PA.

Does it pay to give all our time and energy working among the foreigners who are in our midst. One needs only to get interested and get into the spirit of the work to know that it does pay.

There is a great opportunity for service among the Italians in Butler. September 17th a new Mission was opened up in the basement of a store down in the Lyndora section. The enrollment at the beginning was thirty (30) and is now forty seven (47) with many more children who have not yet been reached. At our Hallowe'en social there were fifty five (55) present. On Monday, Tuesday and Wednesday afternoons, I have kindergarten, sewing and burnt wood classes. In the evening Rev. Baird and I have two classes in night school. Thursday and Friday afternoons and Saturday forenoon I have the kindergarten and sewing at Elm St. Mission, and our night school in the evenings. Saturday afternoons are given to the women, and we intend to start them in Red Cross work.

We hold our Sabbath School at Pillow St. at 10 a. m., preaching at 11 a. m. At Elm St. we meet at 3 p. m. and 7:30 p. m. Our night school is closed at present because of Rev. Baird being quarantined but will open in two weeks.

We expect our Sabbath School at Pillow St. to grow until we will soon have to find another building.

We need your prayers in the great work which we have undertaken.

Miss Bessie Eakin,
Home Missionary

THE ESSENTIAL FEATURES OF Y. W. M. S.

It is a lamentable fact that some twenty thousand of the young women of the United Presbyterian church are not enrolled in the local missionary societies. The question naturally arises, why? Whose fault is it? We are all but grown up children, and it is hard indeed to get us to engage in that which has no interest for us, and how can we be interested in that of which we have no knowledge, and how can we know, except we hear or read?

It is quite probable that the majority of the above mentioned twenty thousand could be persuaded or cajoled into attending a meeting of the missionary society "just once," if insisted upon by the proper individual, and then it would be "up" to the society to make good.

What are the essentials of a good missionary society?

The interest one feels in missionary work is in proportion to her knowledge concerning it, for "missionary knowledge creates missionary enthusiasm," and is a necessary part of a worker's equipment. We can not work intelligently without knowing something of the needs at home and abroad, and something of what has already been accomplished. In this day there is no excuse for ignorance when there is such an abundance of missionary literature available.

Live officers are a real asset—a president with missionary interest at heart, with definite plans carefully worked out, with tact in appointing the various committees, ably seconded by the other officers who will join with her in carrying on a successful work.

Enthusiastic members are particularly essential. No matter how able the officers may be, the society will be a failure unless the members are willing to do their part harmoniously. An enthusiastic member will be faithful in attendance, join heartily in the service, and cheerfully give of her time, talent and money to advance the cause of missions. Sincerity and cordialty will go far toward impressing the invited guest. Young women, as a rule, are pleased to be "voted into" some social club—is it not as much of an honor to be desired by a society whose members are ambassadors of a King?

The social side must not be overlooked. There are abundant opportunities for social gatherings where sewing, filling boxes, etc., might be the entertainment offered. A pageant or some similar exercise, given for an evening's entertainment in a public meeting, would be both interesting and instructive.

An occasional varied program helps greatly in holding the interest —a reading, some special music, a talk by a missionary whenever possible, or by some one either in, or outside the society, on a timely topic, would be out of the regular routine, and would be enjoyed by all.

But the most essential of all is prayer, for Paul may plant, Apollos water, but it is God that gives the increase. "Does any man lack wisdom Let him ask of God?" Too often prayer has the least, instead of the leading, part of the program. We can all pray when the heart is bowed down in grief and anxiety. In these days of unspeakable tragedies, when so many are heartbroken at the loss of temporal life in this world war, should we not have the matter as much at heart that millions are dying spiritually in lands that know not Christ, and can not, except through us. May we be faithful in that which is committed to our care.

Y. W. M. S.
Princeton, Ind.

SELF VERSUS ME (CHRIST).

Some one has asked, What might it mean to have one saved nation, who in political and public life, social and domestic, in business relations, commercial and industrial, would live and act and exemplify the Christ life, as Jesus lived before the world . . Who can estimate the power, the significance of such an achievement?

I would like to circumscribe a much, a very much smaller circle, and ask, Who has vision clear enough —large enough to calculate what the significance would be for God, ourselves and our fellow-men,—if one congregation or even one Y. W. M. S. organization were to so wholly live and walk and talk with their Lord, keeping step with Him as they travel the daily path of life. Oh why not? Is is too visionary? Dare we do less?

In these present days, when God is sifting, sifting the hearts of his people, separating the false from the true, the real from the sham, the hypocrites from disciples—may His voice speak so loudly in our ears that we will be compelled to listen and obey the command of Jesus which is more insistent today than when He told His followers two thousand years ago, "If any man would come after me, let him deny himself (his own self) and follow me."

God is today giving us a daily living illustration of what "denying-*self* and following me'' does mean. For—for ideals, love of country and love of humanity, our own dear boys all over this broad land are rising up as one body, forgetting all else (denying self to the limit) and with heads erect, eyes straight before them, fixed steadily on the goal, marching straight to country's altar, there to give up all,—even their lives, if need be, for the cause they love and have vowed to defend. I say again, Dare we do less?

The lines are very definitely drawn these days. We must be on one side or the other. No neutral ground now. We are either loyal to our leaders or we are pulling the other way—*slackers*. Helping the enemy by just that much.

Now, my readers, do you see the picture? Jesus is calling for just such decisions among his followers in our religious life, which is our real, true life anyway.

No half-hearted, selfish, indifferent "don't care", lazy life will do. For all such are *slackers*, and the censorious, critical, miserly ones, and those who let their tongues wound, and dishearten and discourage or in any way thwart the work of God's army, are holding back the Kingdom —and how shall we designate these? At least they are against Jesus, so are for the enemy.

"The Kings' business requires haste," and it is being held back by these traitors in the camp, who are hindering the progress all along the line in all worthwhile undertakings, causing Christian work to lose out, keeping us in the trenches, when we should be over the top occupying the white fields, bringing up the forces by leaps and bounds where the enemy is so strongly entrenched.

Those who think so much of physical pleasure and ease ,that they will not exert themselves to enlist even in the conservation of time or strength and money and are always putting up the excuses "home cares," "no time," "headaches," "late hours," others can do it better," or "I am so tired of being told I must do so and so" or "why should I be asked to give, give, give." These do not get the right conception of life—for a Christian life has no place for tents of ease. It is a continual march, a—a battle, —a war. Excuses are the cowards substitute for deeds all can give excuses for what they are too lazy or have not the courage to do. My readers, Satan would thus come to you disguised as an angel of light seeking to have you put 'self' first, hiding behind your selfishness, for if he succeeds in this, self is on the throne of your lives and Jesus under foot, in the dust. He seeks thus to creep in if, by so doing, he has established a "coaling station" in our lives from which to operate and thus gain full control.

There are only two sides, just two ways. Following Self and pleasing the devil or denying Self and pleasing Jesus. Swayed by His spirit, going where He goes, believing, 'trusting,' obeying 'even to the hazarding of our lives:' Going to the Garden, to the Hill of sacrifice—Singing where clouds are darkest—for we know that though weeping may endure for a night joy cometh in the morning.

Read Rom. 8:4-14 and pencil in hand draw a circle around each word 'flesh' then leave off the 'h' and spell the rest backwards (as another has suggested) you then have the word 'self,' now read and reread the same passage until the meaning of Jesus' words "deny self and follow me" sinks so deep into your hearts you will be forced to cry out, "search me O God and know my heart" and help me to know it'' Try my thots my inmost thots, and then lead me out of that way—my way—Satan's way, into Thy way, the way everlasting—for Jesus' Sake."

Mrs. (H. S.) Myrta Douglass,
Topeka, Kans.

THE SUCCESSFUL LEADER.

What makes a successful leader? There are many qualities which one who leads in any work must have. The kind of qualities depends largely upon the kind of work in which we are to lead.

Some of the qualities that will help a leader in worldly affairs are personal charm, social position, riches and education. These are all very good qualities for a leader to have and there is nothing harmful in any of them.

An attractive appearance and a winning way will go far towards helping to win one's way into the confidence of those with whom they associate and will help a great deal in making friends and gaining assistance with our work. So, we see, personal charm is a valuable asset for a leader to have.

Those who occupy a high social position are usually looked up to, to a certain extent and so their advice or suggestions may have more weight with some.

Riches may be made a very important asset as there are, usually, in every work that is undertaken, helpful plans, that might be carried out if the society or organization only had the funds. Thus, we see, if the leader has abundant means he, or she, is not handicapped in carrying out the plans for the betterment of the organization.

Education is an important thing for every one to have, but for one who is a leader it is especially essential. If we are educated we understand plans that are brought to our attention and can explain them to others and so are better fitted to lead others than if we, ourselves, had not a clear understanding of the work. So, we see, these are all good qualities for a leader to have and from a worldly viewpoint, any one who has this combination of good qualities will make a good leader. But, in our estimation, no leader is a good leader who is not a Christian.

Our perfect example of a good leader is Christ. And we must take him as our example if we would be successful leaders. If we do this we will have a charming personality. We may not be beautiful in face or form and may not be able to have fine clothes, but we can be neat and clean and the light of Christ's love will beautify the homeliest face. Kindness of heart will make up for any lack of physical beauty which we may suffer.

Christ had a charming personality. But what about the other qualities we have mentioned as being helpful to a leader? We know Christ had no social position. He was born in a stable and was the son of a poor carpenter. He had no riches as he told one who wanted to follow him, He had not even where to lay His head. He had no special education as we regard education and yet is certainly a successful leader. He has a following such as no other leader ever has had or ever will have and His leadership has extended over centuries of time.

These are two proofs of good leadership, number of followers and endurance. We often find leaders who have a large following for a time, but after a while when the new wears off, their followers forsake them. This is not true of Christ's leadership, however. A leader has a great responsibility. The best leader is the one who leads by example rather than by precept. If we want the members of our societies to be regular and punctual in attendance, the leader must set the example. The leader must also be very careful in every day life to see that it conforms to the standard she has set for the society.

She must consider well and pray earnestly over any question that may arise, about the right and wrong of which there is any doubt in her own mind and then she must be conscientious and firm in seeing that it is carried out in the society.

This requires tact, so tact is another essential quality of a good leader. The best leader is not one who seeks the position but one who is sought.

To sum up we would say, a true Christian — one like Christ — will make a successful leader, as she will have or through prayer may obtain the necessary qualifications.

MELISSA BOYLE.

Oakdale, Ill.

LITERATURE DEPARTMENT

MISS ELIZABETH MILLIGAN, Secretary

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS, 1917-18

Foreign-Senior

An African Trail. Board, 57c; paper, 35c.
How to Use "An African Trail," 10c; postage, 2c.

Foreign—Junior

African Adventurers, 30c.
Teacher's Guide, 6c.

Home—Senior

Missionary Milestones. Cloth, 57c; paper, 35c.
Teacher's Supplement, 5c.

Home—Junior

Bearers of the Torch, 30c.
Teacher's Manual, 10c.

Prayer Cycle, 10c.
Bamba, 10c.
Our Sisters in Egypt, 13c.
A Garland of Marigolds, 13c.
First Fruits from Frenchburg, 10c.
Junior Manual, 25c.
Little Brothers of Mine, 25c.
Missionary Mother Goose Rhymes, 25c.
Missionary Lessons for Youngest Juniors, 20c.
Mission Study for Juniors, 15c.

Supplementary Leaflets for Foreign Text-books

Bishop William Taylor	$0.02
Mohammed. Founder of Islam	.02
Home Life in Africa	.02
A Sudan Lion Skin	.03
Other Children	.02
The Brave Hunchback	.02
Farida's Dream	.04
A Triumph of Love	.02
From Darkness into Light	.04
Little Daughters of Islam	.02

We are prepared to fill all orders for the 1918 Prayer Cycle. We hope that every woman in the missionary societies, yes, every woman in the United Presbyterian Church, will unite in this circle of prayer this year for our missionaries and their work. Then we could claim the promise, "If two of you shall agree as touching anything they shall ask, it shall be done for them of my Father who is in heaven."

AMERICAN INDIAN

MRS. JOHN S. CRAWFORD, Secretary.
95 Trenton Avenue, Wilkinsburg, Pa.

SIMNASHO

Mr. Matthews writes, we need a new stove for the church badly. In the real cold weather the one we have is not equal to the job. We have a room off the church that is at present not put to any use. I would like to equip it now and use it as a place where our young men could gather, say one or two afternoons during the week for the winter months for a little amusement.

If we had a new stove for the church we could use the old one to heat this room. We would need small tables, chairs and games. Our young men have considerable spare time during the winter. They would be safer coming together in a place like this than elsewhere. I am sure some of our societies will be glad to do their bit to help our Indian boys.

Mrs. Matthews takes just as much interest in the work and writes quite often. In her last letter she told of the funeral of a little girl about 18 months old. She had only been sick for a short time and her sickness began with a cold. The child's grandfather is an Indian doctor so the government doctor was not called. The parents are a young couple and this was their second and youngest child. It is the first time death has entered their home. The mother seemed very indifferent until the grave was being filled and she began to get the child's toys ready to put on the grave, then she gave way to her grief and sank down upon the ground and wept bitterly. Mother love for her child is the same in the heart of the poor Indian mother as it is in the hearts of the mothers of any other race. It was the smallest funeral we have seen since we have been here, four members of the family and two other Indians. Mr. Matthews and myself were all that were present. After the service was over the grandfather (the Indian doctor), came and shook Mr. Matthews' hand and thanked him for what he had done. We were glad because old doctor Jim has never been in very much love with the missionary and he has a mighty pull with his own people.

We had a box from Franklinville, N. Y. It was a long way to send clothing, but we were very glad to get it. Beside the clothing there were two good quilts. One of these went to a poor blind man, whom the Indians say is about one hundred years old.

He is greatly neglected and often in need. He came yesterday (Sabbath) to the mission before church, cold, dirty and poorly dressed. Mr. Matthews made him take off his old dirty shirt and gave him a nice clean undershirt and a top shirt, too, and stuck his dirty shirt in the fire. After church he came for his old one and was disappointed because it was burned. We told him we would give him another and quite early he was back for it. He feels his way along with a cane.

Thank Offering? Yes, the Indian secretary received a check for $50 from our missionaries at Simnasho.

WARMSPRING

A few items about the work.

Mr. Jackson writes that we observed the "Day of Prayer" appointed by the president in behalf of our armies in the present great struggle. After delivering a message on the need and power of true intercession, I read the Proclamation, explaining where it was thought necessary and then, fifteen people led in prayer, eleven of whom were Indians. On Sabbath, I also read the earnest plea of our president for financial aid in behalf of the very needy Armenians and Syrians across the sea, especially the orphan children.

The offering from the Indians, missionaries and government employes was $16.71.

We are always glad to have those special requests for the needy, as compliance with the same not only aids the needy, but serves to cultivate the grace of giving.

On Sabbath, Oct. 28, our Indians were urged to pray in behalf of the election respecting the prohibition of the liquor traffic on the following Tuesday in Ohio and New Mexico. In this request some misunderstood the interpreter and came to the church on the following Tuesday for a prayer meeting, four women were present who were invited into our home and we had a delightful prayer circle.

I only wish you could have heard the prayers and little talks, the latter were interpreted by one of our good women. In such meetings we get an insight as to their spiritual life and we are much gratified at the revelation.

For the past week we have had a little rain, the first of any importance since last spring.

TAMA

The new furnace has been installed and will add much to the comfort of the mission.

Mr. Smith has baptized the following since last report. Frank Ke Ke Qui Mo, a boy about fifteen years old; Elizabeth Smith at the Sanitorium, and Jim Ma Ma Saw, a man 52 years old, and one of the leading men in the Indian council. This is the first time we have gotten one of the council.

The Sabbath School is picking up now as the winter approaches.

One of our boys in the Sanitorium died last week.

Mr. Smith reminds me that they are badly in need of song books and could use four dozen Psalter Hymns. Will not some one supply this need? If so will you write to the Indian secretary?

MRS. JOHN S. CRAWFORD.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

Convention Banner Requirements.

Point 1. A JUNIOR SOCIETY in EVERY church.

Point 2. A 10% increase in membership of the Presbytery.

Point 3. Each Society must contribute to W. G. M. S. work.

Point 4. Each Society must give a Thank Offering.

Point 5. Each Society must report to the Presbyterial Junior Secretary on time, April 5th.

Point 6. The Presbyterial Junior Secretary must report to the General Secretary on time, April 15th.

"Showers of Blessing"

Among the many pleas which come to us in these days of World War, comes the plea from our Mission Fields, to continue the work now well established; to help our workers on the "firing line" in every way possible, by prayer and gifts, to carry on their work to a successful issue.

One of the greatest temporal needs in all our fields is a supply of bed coverings. Quilts or comforts of all sizes, from the small square in which to wrap a new babe, up to the regular double bed size can be used.

Through our dispensaries, many cases come to the doctor or nurse, where, after applying all their skill in physical betterment they need clean bed covering for the patient: this need they are usually not able to meet, or if met, it must come from their own personal supply.

One of our nurses in India told of one case in which, on an exceedingly hot day, she had gone eight miles from her station to visit a sick woman and found her lying on the usual pile of dirty rags, which our nurse was almost afraid to touch, they were so filthy. After attending to the patient and bathing her face with water, she realized that there must be some clean clothes on both patient and bed, so she returned to her station to look about to see what she could possibly spare for the woman and with her supplies set out for the long ride, arriving at two o'clock in the morning. She was enabled to save the lives of both mother and babe, but many such calls exhausted her own personal supply of bedding.

Solomon tells us that "cleanliness is next to Godliness," so in teaching people cleanliness we pave the way for the best appreciation of the bible story. This is surely missionary work.

The Juniors are looking to the members of the Women's Missionary Societies for help. Can we not spare enough time from our regular duties and Red Cross work to plan some quilts for our missionaries. Any society sending quilt may designate it to any field, school, hospital, dispensary or name a missionary to receive it, and if package is plainly marked INSIDE, their wishes will be carried out.

Let us have a SHOWER OF QUILTS, veritable Showers of Blessing at our May Convention. Many other articles may be sent, as set forth in the December number of the Junior Magazine, but this plea for quilts is for the Women and Young Women especially: thru this medium we may be able to interest new members for our Missionary Societies.

All articles should reach Pittsburgh by May 10th. Each package should be plainly marked INSIDE with name of donor.

Address all packages to *Mrs. Jean Williams, 4th United Presbyterian Church, Montgomery Ave., N. S., Pittsburgh, Pa.*

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.

In order to assist your society in doing its full share in the temperance work of the W. G. M. S. we give herewith a complete list of the literature on hands at present. We cannot very well have a printed catalog to send out on application as our literature, in order to keep it up to date, is constantly changing.

1. Alcohol vs. Brain Power (Scientific).
2. National Prohibition (Moral & Ethical).
3. Bread & Rum Facts in the Contest.
4. Co-operation of Temperance & Missionary Societies.
5. What is the Licensed Liquor Traffic?
6. Mortgaging Childhood.
7. Cure for the Drinker.
8. Is This Your Job?
9. Prohibition States.
10. Public Welfare Demands Remedy.
11. Victory and Defeat (British).
12. The Power of Control. (Athletic).
13. A One Hundred Mile Line (Military).
14. Galveston's Password.
15. The Curse of Liquor (On Family Troubles).
16. Relation of Drink to Crime (Penn).
17. Comparative Cost of Crime. (Penn).

18. What Wrecked the Bank?
19. Abraham Lincoln Said:
20. Luxuries and Surplusage (Figures).
21. All Liquors Manufactured Owned by 1,438 People.
22. Twenty Cents a Day for Rum.
23. Cure for Hard Times.
24. Facts Concerning Alcohol (for Teachers, etc.)
25. Thought Prickers (12 short items).
26. What the Drug Habit Means.
27. The Only Animal that Swears (On Profanity).
28. Religion and Temperance (Religious).
29. Religion as a Cure for Intemperance (Religious).
30. "Which Justify the Wicked for Reward" (Religious).
31. The Call of the Hour (Religious).
32. "The Child is Father of the Man" (Dialogue).
33. Why Sign the Pledge.
34. Time for Retrenchments (War Measure).
34. A Message to You The Great Commission and How We Meet It.

Songs

35. Prohibition's Coming. Tune, "Yankee Doodle."
36. Our Glasses Upside Down. "Auld Lang Syne."
37. Saloons Must God. Tune, "Old Kentucky Home."
38. Our Nation's Going Dry. Tune, "Battle Hymn of the Republic."

Recitations

39. Touch Not, Taste Not.
40. The Irwin Ballads.
41. The Bar-room's Pride.
42. The Coming Man.
43. Bessie, the Drunkard's Lone Child.
44. Rumseller's Signs.
45. The Temperance Banner (for ten Juniors).
46. Washington's Appeals to the Country (very popular).
47. A fine prayer for Juniors.

Stories

48. It takes Two (fine for boys).
49. Keep Off Liquor (for boy scouts, etc.
50. A Self-Appointed Temperance Poster.
51. Getting a Foreman.
52. A Lesson from Real Life.
53. The Monkey and the Cigarette.
54. What are You Going to Do?
55. A Boy's Metal Tested.
56. Jack.
57. Put to the Test.
58. Billy.
59. Benny's Temperance Lecture.
60. How Ralph Stopped Smoking.
61. McKenna's Kid.
62. A True Tale of a Cigarette.
63. Down Hill (story for girls).
64. Sam Jones' Cure for Drunkenness.

This literature is free, funds permitting. The Temperance 1918 Year Book also awaits your order, free for cost of mailing, 6 cents. It contains an item for every day in the year as well as latest legislature action, etc.

Please remember that Pledge Signing is a "Special Feature" this year. Send for pledge cards at once. Every woman, young women and juniors in the United Presbyterian Church a pledge signer and temperance worker is our slogan. Are you a slacker?

Arrange good, rousing temperance meetings with program based on our own literature and you will have an entertainment worth while. Try it and send in report to the magazine.

We are indebted to Mr. Howard A. Banks, former private secretary to the Hon. Josephus Daniels, secretary of the Navy, and now on the staff of the Sunday School Times, for a copy of Secretary Daniel's famous Wine Mess Order here given and the interesting story, told largely by Mr. Daniels himself, of its issuance.

Mr. Banks asked the plain question, "Why did you issue the Wine Mess Order for the Navy?" and received the following reply:

"To make it efficient—to make it the most efficient Navy in the world. My Wine Mess Order was a preparedness measure.

"There was a time when grog was served—when drinking to excess was not uncommon in the Navy. But the temperance sentiment, on the increase within recent years, has changed the Navy as it has changed civilan life. Secretary John D. Long, who held the Navy Portfolio under McKinley, issued an order which prevented any enlisted man from drinking a glass of beer on board a warship. There remained, however, the Wine Mess of the officers. To be sure it was the exception, particularly among the older officers of the Navy, to become intoxicated.

"There was a temptation, however, after a strenuous day on the bridge, or on deck, or below, when wine was served at the ward-room meal, or was to be had from the individual officer's locker, to drink, and sometimes to excess.

"One day, shortly after I had become Secretary, a gentleman came into the Department to plead for the restoration of a young relative of his, who had been dismissed from the Navy for intoxication. I showed him the record, which proved that this young officer had not only been drunk, but had at same time made a public exhibition of himself. I explained that there was no course to be pursued but to act firmly and finally in approving the court martial which had recommended the young officer's dismissal.

"When I made it plain that the young man must inevitably pay the penalty, this gentleman protested earnestly and with much feeling against what he insisted was the injustice his young relative had received at the hands of the Navy. 'Now that he is the product of your system,' said my visitor, 'you have turned him out in disgrace.' He then went on to tell me the following story of the young man's life. Said he:

"'I am a Friend, a Quaker, and the boy's father was a Quaker. He was a little shaver when his father died, and the lad came into my home, and has always been to me as a son. I never even had so much as a glass of wine in my home, and when the boy left for Annapolis to enter the Naval Academy he did not know what the taste of liquor was like. I gave him to the American Navy, pure-hearted, unsullied, believing absolutely in the old-fashioned Quaker ideas in which he had been reared.

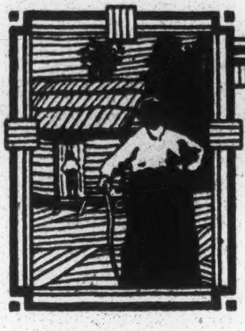
"'In the seven years you have had him in the Navy you gave him wrong ideas about drinking. You taught him that it was all right for a gentleman to have his toddy. You legalized the Wine Mess. You have a code that made a youth feel that he was narrow-minded if he turned down his glass at the table; but now that my boy has been ruined by you and your system, the Navy kicks him out, and puts a stigma on him."

"Much more he said, but this is the substance of his strictures. He was a strong man, and his feeling for the youth whose drinking had wrecked his life was pathetically deep and genuine. When he went out, I could not throw off a stinging sense of justice in his accusation. All day it haunted me that in the discharge of my official duty I had been compelled to approve a decree for which a Navy practice was largely responsible.

"For days I was oppressed by the thought that every young man in the Navy, many coming from homes like that described by my Quaker visitor, was subject to similar temptation.

"As time went by there were more court martials—not many, but enough to add to my profound conviction that the old Quaker had pointed me out unerringly the path of duty.

TO BE CONTINUED



FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.
1112 South Avenue, Wilkinsburg, Pa.

This cold weather is very trying to the people of the Southland. Mr. Williams, of Townsville, writes that clothing is badly needed, both for grown people and children and I wish societies contemplating a box to the Freedmen will take notice and ship to this point. Two boxes were received from Mrs. A. A. Graham, New Wilmington, Pa., during the month, for which they are grateful, but other contribution are needed also, and will be received with many thanks. Children are kept from school for lack of clothing. *The need is great!*

Canton Bend reports a good attendance and the receipt of most needed clothing from Washington, Iowa, Keota, Iowa, North Bend, Neb., and Ligonier, Pa. Many thanks.

At Chase City the month has been an unusually busy one. They have an enrollment of 300 with an average attendance of 240. 110 of these are boarding pupils. A shortage of coal is causing some inconvenience. A social evening once a week tends to keep up a good spirit. The Thank-Offering amounted to $24, and they also contributed liberally to the Y. M. C. A. fund.

Knoxville reports everything going well, with the teachers all in their accustomed places. Miss Jennie McCahon (missionary) reports 93 visits made and 17 meetings held. The committee from the Freedman's Board —Dr. J. H. Duff and Mr. Maurice Trimble, included Knoxville in its visit to the mission stations, and the word is "a pleasant visit."

Athens and Arlington each report an inspirational visit from this same committee. At Arlington they had a "Community Fair" at Thanksgiving when some of the work of our cooking pupils: pies, cakes, etc., was displayed with pardonable pride. There are 80 girls in boarding department.

Prairie reports 33 girls and 9 boys in the boarding department with an enrollment of 132.

The dormitories are maintained by money received for boarding. The little children are doing model work in sewing and the older girls are busy making uniforms. Mrs. Elliott has been asked by government officials to take the work of "Local Emergency Home Training" for Wilcox Co. She accepted and her position as "house mother" has been filled by Mrs. Stanback. One-half dozen white iron cots would be an acceptable gift to this station. Would not this be a nice work for some of our live Young Women's Societies?

The Thank-Offering at Millers Ferry amounted to $114. Each year more of the members give a "penny a day" and they are striving hard to have every member willing to do this before very many more years.

Mrs. O. Wilson, Supt. of Robinson Memorial Hospital at this station, testifies she has been so blessed in every way, she was compelled to give hers and each of her nurses gave very freely. *Is there a lesson here for any of us?*

Four packages of clothing were received which were appreciated and much needed. The names of donors were not included in my report, but please accept the sincere thanks of the secretary.

On Nov. 18 a little girl came to the home of Rev. and Mrs. Bonner. As she gives every evidence that she has come to stay, they have accepted

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her with pride and named her Helen Marie.

The Home Mission workers are striving to make "the light" shine so brightly that every dark spot in this fair land of ours shall be illumined. In the black belt there are men, women and children away back from civilization who have never heard of Christ and these present an awful missionary problem. We must reach out through our mission stations and schools, and rescue these black brothers and sisters. By your prayers and contributions you can make this southland where there are so many black spots, a region of light for Christ and the country.

FIELD SECRETARY NOTES.

Kate A. Hill, Pittsburgh, Pa.

Ten days were spent in Cleveland Pres. Most of the addresses were for Thankoffering meetings or in preparation for Thankoffering meetings.

In First Cleveland the women had charge of the prayer meeting the Wednesday night preceeding and I am sure much of the interest was due to this prayer service. Many societies are arranging to have their special service for information and inspiration a week or more before the offering is taken. I think this a splendid plan.

Cleveland Pres. will take up the canvass of "Things to do" in January. At the time of my visit there, everybody was working for the "world in Cleveland, Dec. 2-8. The canvass will enable all to put some of their new resolves in action,

It was a great delight to meet with over two hundred and fifty young women of Monongahela Pres. in their Rally Nov. 27. These young women met in the new community house of the First Church, N. S., for dinner and a missionary meeting afterwards. This plan of a special rally for the young women of the Pres. ought to be followed by the officers of other Presbyteries.

In Oct. the women of First Ohio arranged with me to visit the Woman's Missionary Society at Stanton, Ky. Accordingly, I went there on December 1. I spent five very delightful days. On Saturday the Missionary Society met at the church. On Sabbath evening we had the Thankoffering service. I also spoke at the morning service. A fine audience was present at each service.

I was glad to know our women at Stanton, earnest devoted women who love the things pertaining to God's kingdom. The Thankoffering Secretary was the delegate to the Presbyterial meeting at Hamilton. In speaking of the meeting she said, "It seemed to bring a newness into my life."

I had the pleasure of speaking at Hulton Creek and Clay City and one evening Mr. Giffen, Miss Childs and I rode horse-back to The Furnace, eight miles. This is in the new oil fields. I appreciated the opportunity of seeing Stanton College and know Mr. and Mrs. J. Kelly Giffen and the teachers, Misses Childs, Abbott, Bremmer, Phillips, and MacBride. Miss Bennett at the dormitory is kept busy looking after her family of teachers and students.

I was much interested in hearing of the boxes and barrels that were sent by so many missionary societies. The returns from these barrels aid in the support of the dormitory and help clothe many needy people.

My visit south will also include a visit to Frenchburg and Knoxville College and our work in Greene Co., Tenn.

HOME MISSIONS

MRS. WM. S. COOK, Secretary.
1201 Sixth Avenue, Beaver Falls, Pa.

List of City Missionaries

Miss Elenore Ribet (Italian), Pittsburgh, Pa.

Miss Harriet V. Romig (Italian), Wilmerding and Rankin Districts.

Miss Carmella M. Pastore (Italian), Pittsburgh, Pa.

Mrs. Welch (Croatian), N. S., Pittsburgh, Pa.

Miss Margaret Heazlett, N. S., Pittsburgh, Pa.

Miss Sallie Dickey, Alliance, Ohio.

Miss Bess Eakin (Italian), Butler, Pa.

Miss Aulora McIntyre, Gary, Ind.

Miss Mary A. Workman, St. Joseph, Mo.

Miss Elizabeth McMillan, Sears Mission, Rock Island, Ill.

Miss Edith Warnock, San Antonio, Texas.

Miss Anna C. Parr, Quincy Mission, Pittsburg, Kansas.

Miss Irma G. Allen, Fresno, Cal.

Mrs. F. C. Metcalf (Mutes), Portland, Oregon.

The City Missionary

The story of a City Missionary, what shall it be? There is no dangerous sea voyage to describe; there are no accounts of hair-breath escapes from wild animals to tell; there are no encounters with cannibals to relate; there is no tussel with a difficult language to mention; or a dozen other exciting and interesting incidents one might hear from the Foreign Missionary. In fact, all she can tell will sound very mild and prosaic. Be that as it may, when we recall the fact that more than 90 per cent. of our churches west of the Mississippi river had their Genesis either with a missionary preacher or a missionary lady, we realize that the work of the City Missionary is a very substantial factor at the Base of Supplies. If she is a "Door-bell Ringer," as she was recently called, those "door-bell" ringings lay the foundation for great things in the Master's vineyard. "Hand-picked fruit" is more valuable than that gathered from the windfall. The greatest sermons are not preached, necessarily to the multitudes. Often the most effective are preached over the threshold of someone's door.

But what about these "door-bells?" Did you ever go into your garden to prepare for spring planting? You were careful to select a field not already possessed by another. You were sure to ascertain if the chosen field gave promise of productiveness. You examined the soil, the water supply, the tools, etc. All is in readiness. You go to work. Likewise in starting a new church. It is necessary to choose a section not already occupied by another Protestant Evangelical body. Are the people churched? are they Gospel needy? is there promise of fruit?

In order to learn these conditions a "house to house" canvass is made by the City Missionary. Yes indeed there are experiences. For instance: the City Missionary gets past the "no agent" sign, and rings the bell. No response. Remembering the third reader story of "Knock, Knock Again," she rings again. Still all is silent. Yes, some one is coming. The door opens a tiny bit. An impatient voice says "What do you want?" The errand is stated. Bang! goes the door. Oh, well there are other doors. She passes on to the next bell.

A great dog with a big bark jumps at the City Missionary. There are still other doors, six or eight hundred of them. She goes on. Oh, the joy of some of those doors. She may easily forget the occasional unpleasant door in the memory of the "door" that swings wide open framing the kind, cheerful face, the "door" with a thin quivering voice, the "door" a sickly pale face, a careworn sorrow face, a soul-hungry face, "doors" where one may enter and give the message of hope, cheer, comfort and inspiration as the case may require.

The "canvass" is finished, with good prospect for future work. Some of your money from the Extension Board goes into the new building. Sabbath School and preaching services are established. Often nearby pastors donate their services in the pulpit until a Stated Supply is provided. This again with some more of your missionary money.

Now the steady grind for the City Missionary begins. Providing teachers for 60 or more members of the S. S., an organist, a secretary, a treasurer, a janitor, ordering supplies, now and then an odd piece of furniture, being inspiration, hustler, counselor, props for the discouraged, and in general getting all the machinery in operation so it will not creak or clog does not seem to be very much of a "job" to the spectator, but you ask the City Missionary. By the time she has things running pretty smoothly, a prayer meeting, a Junior Society and Woman's Missionary Society has gathered up a dozen or two "letters," as many more from the S. S. have confessed Christ, developed workers to manage all these departments, a Stated Supply is furnished by the Higher Authorities. She has made herself useless to the baby congregation. Therefore, she packs her trunk and turns her face toward new pastures.

As the City Missionary reflects, she remembers the times when her prayers at morning, noon and night, before and after the "door bell" experiences and by the way were not sufficient for the need of the hour. Unlooked for power came from some place. Was it you who had been asking for her and the new work? Once at a time of dire need a letter came from a distant C. U., so saying; "We are praying for you specially this month." Oh, the joy to know that she was not working alone. Will you not often pause and pray for the City Missionary?

IRMA G. ALLEN.

Parsonage Repayments for October, 1917

Woodlawn, Pa.	$ 80 04
Monroe Memorial, Akron, O.	49 95
Montrose Ave., Chicago, Ill.	40 00
Luxor, Egypt	180 00
Cincinnati, Ohio	30 00
Lincoln, Nebr.	75 00
Boulevard, Philadelphia, Pa.	82 40
Jetmore, Kansas	13 88
Prosser, Wash.	44 40
Second Tacoma, Wash.	25 72
Boise, Idaho	55 50
Zenith, Kansas	22 50
Central Falls, R. I.	69 38
Riverside, California	55 50
Winchester, Kans.	111 00
Conway, Pa.	83 25
Harvard Heights, Los Angeles, Cal.	69 38
Woodruff Ave., Indianapolis, Ind.	44 00
Military Ave., Detroit, Mich.	80 04
Albia, Iowa	69 38
	$1281 32

MRS. J. D. SANDS, Sec.

FOREIGN MISSIONS

MRS. H. C. CAMPBELL, Secretary.
2006 Wendover St., Pittsburgh, Pa.

EGYPT

A circular letter just received from Egypt reports everybody more than busy, and with schools and all other institutions full to overflowing.

The increase in prices of food and other necessities makes the problem of maintenance on the estimates granted a difficult one, but the Lord who knows our needs is amply able to supply all our needs.

A letter just received from Miss Atchison (December 18th) states that she had a breakdown about the first of June and has been off duty ever since. Her physician now says that it will be necessary to send her to America before she will fully regain her strength. She hopes to be able to leave Egypt sometime in January. We regret her illness especially at this time when workers are so scarce. It leaves Miss Pattison of the Cairo Girl's College with a double burden. Pray that Miss Atchison may speedily be restored to health as she is such a valuable missionary.

All are anxiously looking for the arrival of the missionary party. A letter from Mrs. Lambie, written en route, states that there were only three other first-class passengers in addition to our party on the vessel. Dr. Lambie has been conducting a study hour which the missionaries are attending, taking for a text book "The Secret of a Happy Life." Dr. Gilmore is giving a daily lecture on first aid. All who are possibly able, join in both these classes. The rest of the time is occupied with reading, writing and knitting so that it passes quite rapidly. They expect to reach Yokohama on the 18th of November. We presume that before this reaches the readers of the magazine the party will all be safe in Egypt.

INDIA

A letter from Mr. Ayers reports the illness of his daughter which prevented Mr. and Mrs. Ayers from attending the Sialkot Convention. The health of all our other missionaries seems to be as usual.

We are anxiously looking for reports of the Association meeting which was held in October.

Here, too, the entire mission is praying for the safe arrival of the missionary party.

Miss Kate Spencer, missionary elect to India, has had a medical examination by an expert recently. He gave us a written opinion stating that her hearing was absolutely perfect. Her permit to enter into India has been received and arrangements are being made to send her to India with the first party which sails. It is too long a journey for a young woman to attempt alone for the first time. It is hoped that she may be able to sail in January, but definite dates are now impossible.

Several applications from consecrated young women are being received who are getting ready to sail next Autumn. We are very thankful that in these troublous times the Master still has those who are willing to volunteer for special work in His service.

Nothing new from the Sudan since our last writing.

Will congregation societies which have balances in their treasury at the close of the year, remember that the Foreign Department is always the most needy department of our work; that increase in salaries of $50.00 a year, for each of our foreign missionaries, begin in 1918. We know that the necessary money to meet this reasonable increase will be forth-coming for the membership has had nearly a year to pray over the matter and to arrange for the necessary increase in contributions.

At a recent meeting of the convocation committee, the conclusion was reached that there was nothing that our church so much needs, at this present time, as united prayer. Our Master is all powerful. He controls the hearts and the purses of mankind. Pray that His Spirit may so abide with us, every one, that our missionary offerings may not be diminished even though this terrible war is making such persistent demands upon our time and money.

We wish for every reader of the magazine "A most Happy and Blessed New Year."

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 1544 West Market St., Steubenville, Ohio.

Nov. 20th, 1917. After the regular Tuesday morning prayer meeting, the Board met in regular session with Mrs. J. D. Sands in the chair.

Treasurer reported receipts $5,645.75, disbursements $34,462.86, also a bill for life membership certificate, which was ordered paid.

Thank-offering secretary reported bills amounting to $52, which were approved and ordered paid.

Jr. Secretary reported one new society at Linesville, Pa., Mrs. Wm. Nell, Superintendent.

Statistical Secretary reported having received bids on printing statistical blanks.

Literature secretary reported having received bids on printing the new Prayer Cycles and was ordered to have 5000 copies printed.

Temperance secretary reported bill for $17.44 for mailing new temperance calendars, which was ordered paid.

The Indian secretary read two very interesting letters from Rev. and Mrs. Matthews. Mr. Matthews gives his monthly report and encloses check for $50, being his and Mrs. Matthews Thank-Offering. Mrs. Matthews gave a very interesting account of the funeral of an Indian babe.

Y. W. secretary reported one new society organized in the Des Moines Presbyterial to be known as the Elmwood Y. W. M. S. President, Miss Anna Parrott; members, 15.

Home secretary received reports from all stations.

Miss Dickey, missionary at West Alliance, Ohio, has been on the sick list.

Miss Parr, of the Quincy Mission, Pittsburgh, Kansas, was granted a ten-day leave of absence.

Frankfort Presbytery makes application for a missionary to work among the foreigners at Eastonville and recommended Miss Grace Welsh to fill position. On motion the request was granted and Miss Welsh was appointed.

Mrs. J. C. Alter, field secretary, reports from Sept. 5th to Nov. 5th: Held 47 meetings, exclusive of Sabbath School and Young People's meetings, in Washington and Oregon.

Mr. Grays invoice of electric plant at Frenchburg was received. There being a balance of $797.54 on same it was ordered paid.

Foreign secretary reports Miss Carrie Buchannan is now in Colorado, her health being so much improved she is now confidently expecting to be able to return to Egypt.

A program of "The World in Cleveland" was received and presented and the Board will be represented at this convention which is to be held Dec. 2nd and 8th inclusive.

Freedmen secretary reports having received a fine report from Mrs. Wilson, superintendent of Robinson Memorial Hospital at Miller's Ferry. Have a balance of $35.87, had six charity patients and dispensed medicine free to the community. Now have six new nurses. Sends her grateful thanks for some furnishings which Board had sent.

A letter in regard to boys domitory at Miller's Ferry was received from Rev. Bonner.

Mrs. Cotton of Henderson Hospital writes in regard to an old woman, without any means of support whom they have been taking care of and as she feels it may not be for much longer, asks the Board to endorse her action, which the Board did.

On motion, the Editorial Committee was instructed to secure new life membership certificates and report at the next meeting of the Board.

Adjourned.

MRS. J. H. MAXWELL,
Secretary.

Dec. 4th. On account of so many members of the Board attending the missionary convention being held at Cleveland, this week, the regular meeting adjourned to meet in regular session Dec. 18.

Treasurer's Report for October and November, 1917.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work			Temperance	Isaiah 41:6 Fund	Miscellaneous	TOTAL.
											Orphans' Home	Home for Aged People	Columbia Hospital				
Albany		15 00												2 00			17 00
Allegheny	279 00	703 00	314 00	80 00	60 00	5 00	15 00	30 00	5 00							725 00	2216 00
Arkansas Valley	10 00	74 00	3 00	6 00	14 00				6 00								113 00
Beaver Valley	23 00	215 00	74 00	4 00	20 00	7 00		3 00	15 00							25 00	386 00
Boston	5 00	137 00	10 00	5 00	3 00									3 00			163 00
Butler	36 00	111 00	42 00	8 00	8 00			1 00	15 00		46 00			1 00			268 00
Caledonia	5 00	20 00	117 00	17 00	5 00		11 00	5 00	10 00					2 00			192 00
Cedar Rapids	35 00	120 00		40 00													195 00
Chartiers	70 00	343 00	53 00	24 00	48 00	15 00	16 00	6 00	80 00		15 00	1 00	1 00	12 00	2 00	1 00	687 00
Chicago	31 00	137 50	44 00	20 00	15 00		3 00	3 00						3 00			256 50
Cleveland	151 00	187 00	27 00	3 00	6 00		1 00		5 00								380 00
College Springs	10 00	302 00	15 00	1 00	5 00				6 00	3 00				1 00		5 00	348 00
Colorado	21 00	103 00		3 00	3 00												130 00
Conemaugh		200 00	5 00														205 00
Delaware	30 00	78 00	38 00	15 00	25 00	10 00		10 00	18 00								224 00
Detroit	16 00		37 00		27 00				27 00				6 00				113 00
Garnett	5 00	59 00	5 00			3 00											72 00
Hudson	125 00		5 00														130 00
Idaho	7 00	11 00	3 00	4 00	2 00		2 00	2 00	2 00					1 00	1 00		35 00
Illinois Central	14 00	56 00	18 00		5 00												93 00
Illinois Southern	20 00	160 00	15 00	8 00													203 00
Indiana	19 00	101 00	27 00		7 00	7 00											161 00
Indiana Northern	23 00	3 00	6 00		17 00			11 00						1 00			61 00
Kansas City		11 00	5 00		3 00			3 00						1 00			23 00
Keokuk	25 00	186 00	78 00		10 00				6 00					3 00			308 00
Los Angeles	47 00	275 00	24 00	35 00	35 00		24 00	21 00							1 00		462 00
Mansfield	2 00	23 00	22 00	10 00	1 00												58 00
Monmouth	27 00	67 00	5 00		5 00		5 00	5 00	25 00								139 00
Monongahela	198 00	1110 00	628 00	76 00	278 00		55 00		85 00								2430 00
Muskingum	5 00	178 00	10 00	5 00	20 00		5 00							10 00			233 00
New Jersey		30 00	25 00														55 00
Ohio First	35 00	275 00	46 00	2 00	31 00	5 00	2 00	3 00	15 00					2 00			416 00
Oklahoma	50		50	50	50		50	50		5 00				50			8 50
Omaha	16 00		8 00	10 00	12 00												46 00
Pawnee	10 00		10 00	5 00	10 00			5 00							1 00		41 00
Philadelphia	42 00	275 00	13 00		13 00			8 00	65 00					1 00	4 00		421 00
San Francisco	5 00	146 00		13 00	17 00			4 00									185 00
Sidney	38 00		38 00		2 00												78 00
Spokane	5 00	6 00	6 00	1 00	1 00												19 00
Texas	3 00	21 00	3 00	3 00	3 00		2 00	1 00						2 00			38 00
Vermont	10 00		10 00	5 00	5 00												30 00
Westmoreland	34 00	37 00	57 00	9 00	6 00		5 00	2 00	13 00								163 00
Wisconsin	10 00		8 00	4 00	6 00												28 00
Xenia	101 00	455 00	75 00	7 00	44 00	2 00	10 00							2 00			696 00

Miss Helen T. Brown		165 00															165 00
2nd New Wilmington		275 00															275 00
Rev. J. K. McClurkin, D.D.		800 00															800 00
McFarland Family		350 00															350 00
Mrs. Mary M. Campbell		100 00															100 00
North Bend Cong.		138 00															138 00
Mr. Geo. M. Paden		100 00															100 00
Interest	354 17		39 38				71 67			616 17						642 10	1723 49
Refunds			50 00	52 80													102 80
Mis. S. Class 1st N.S.P'gh	35 00																35 00
Mrs. S. E. Findley	150 00																150 00
Women's Bible, Sewiekley	25 00																25 00
E. D. Anderson Bible Class	2 75																2 75
Miss C. B. McArthur	150 00																150 00
Mrs. A. R. Tedford								5 00									5 00
W. M. S., 2nd, Indiana	300 00																300 00
Alice M. Flick	10 00																10 00
M. F. McDougall	20 00																20 00
Try Circle Class		3 00															3 00
S. S. Class, New Florence	10 00																10 00
Mr. and Mrs. Wm. Dean	20 00																20 00
Luxor M. S., Detroit	35 00				10 00												45 00
Sale of Manuals					9 45												9 45
W. M. S., Pullman					20 00												20 00
Warmspring Cong. & S. S.	14 00			14 00	14 00												42 00
Mrs. Snyder				1 00													1 00
W.M.S.,Military Av., Det....			4 00		10 00												14 00
A Friend	25 00																25 00
Mr. Wm. Little, Marissa	300 00																300 00
Mrs. H. C. Campbell			30 00														30 00
Mrs. H. W. Freeman	5 00																5 00
J. M. S. Moria						6 00											6 00
W. M. S., Johnstown														1 00			1 00
W. M. S.. Wyoming																1500 00	1500 00
S. S., 1st Baltimore																50 00	50 00
Mrs. M. Degelman	100 00																100 00
Item of Cents										39							39
Annuities																1800 00	1800 00
Repayments on Loans							1281 32									72 59	1353 91
Mr. M. Cuthbertson																100 00	100 00
Mr. W. H. Dunlap																50 00	50 00
Mrs. Collingwood																300 00	300 00
Lelo Collingwood																300 00	300 00
TOTALS	$3104 42	$8161 50	$2052 88	$ 491 30	$ 835 95	$ 60 00	$1509 49	$128 50	$398 00	$624 56	$ 61 00	$ 1 00	$ 6 00	$ 48 50	$ 9 00	$5570 69	$23063 79

Repayments on Loan Investments: Chartiers Cong., 47.59; Palisade Ave., Hoboken, N. J., $25.00.

Life Directorship Fees: $300.00, in honor Mrs. Collingwood by her son; $300.00 in honor of Lelo Collingwood by his mother.

MRS. J. B. HILL, Treasurer,
5845 Marlborough Street, Pittsburgh, Pa.

STUDY FOR THE MONTH.

FEBRUARY

"AN AFRICAN TRAIL."

"For there is no difference between the Jew and the Greek:..For the same Lord over all is rich unto all that call upon him."

Scripture—Romans 10:11-15.

Roll Call—A Scripture Promise.

Topic for Study—

1. (a). Make as strong a case as you can against the Bulu.

   (b). Make as strong a case as you can for the Bulu.
2. The Bulu Speech.
3. The Bulu Women.
4. The Bulu's Liberation.

Home Missions:

"MISSIONARY MILESTONES."

Chapter 2—"Landmarks of Liberty."

Bible Lesson—James 1:22-25.

Prayer—For grace "to follow in their train."

Topic for Study—

1. Heroes who pointed out the way.
2. Great moments in the history of freedom.
3. Woman's contribution—her devotion and sacrifice.

SPECIAL OFFER

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The Missionary Review of the World - $2.50
$3.50
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HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon	Rev. H. T. Jackson
Simnasho, Oregon	Rev. W. A. Matthews
Tama, Iowa	Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian), Pittsburgh, Pa.
Miss Harriet Romig, Rankin Districts, (Italian), Wilmerding, Pa.
Miss Elizabeth Reynolds, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, St. Joseph, Mo.
Miss Elizabeth McMillan, Sears Mission, Rock Island, Illinois.
Miss Edith Warnock, San Antonio, Texas.
Miss Aulora McIntyre, Gary, Ind.
Miss Irma G. Allen, Fresno, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Miss Elizabeth Eakin, (Italian), Butler, Pa.
Miss Anna C. Parr, Quincy Mission, Pittsburgh, Kans.
Miss Theressa Lippert, Oakland, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.
Miss Violet Maltby, Frenchburg, Ky.

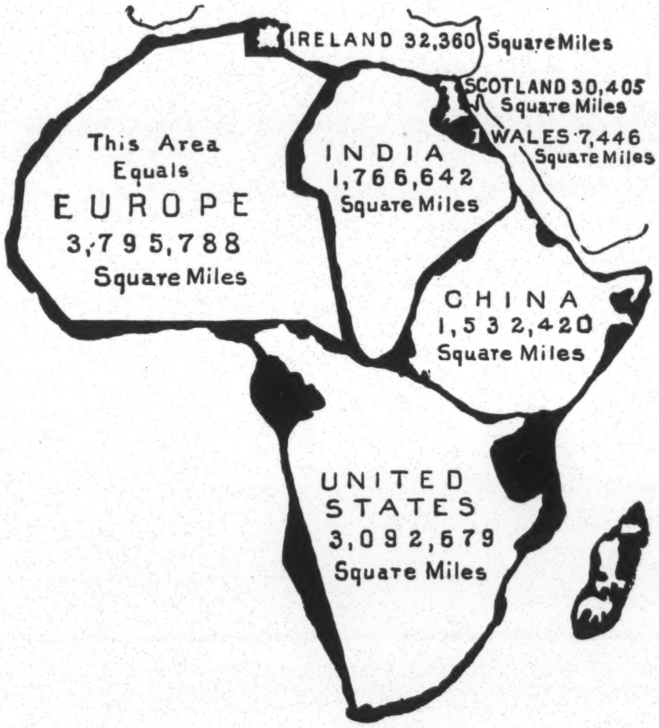
FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.


IRELAND 32,360 Square Miles
SCOTLAND 30,405 Square Miles
WALES 7,446 Square Miles
This Area Equals EUROPE 3,795,788 Square Miles
INDIA 1,766,642 Square Miles
CHINA 1,532,420 Square Miles
UNITED STATES 3,092,679 Square Miles

THIS MAP SHOWS HOW EASILY EUROPE, INDIA, CHINA, AND THE UNITED STATES COULD BE LOST IN AFRICA.

African women who attend Christian schools want their friends to have a chance to learn, also, so they form classes among their neighbors and teach them.

Courtesy Missionary Education Movement.